

NYPL RESEARCH LIBRARIES



3 3433 08212760 0



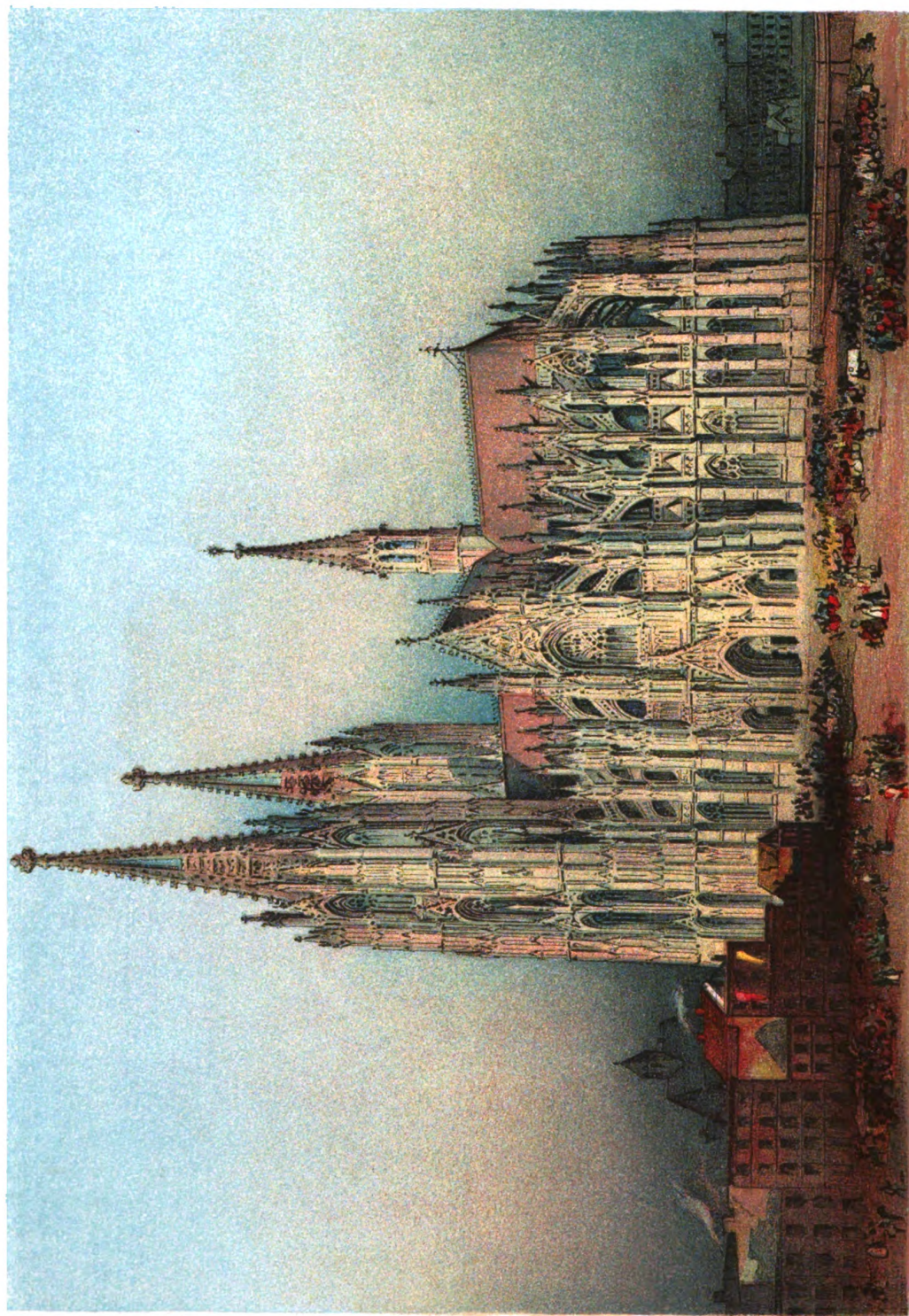
Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX & TILDEN
FOUNDATIONS



F-11
4472



COLOGNE CATHEDRAL

NEW — REVISED — ENLARGED

Mackey's
History of Freemasonry

BY

ROBERT INGHAM CLEGG, 33°

**WITH THE CO-OPERATION OF MANY
EMINENT AUTHORITIES
INCLUDING**

WILLIAM JAMES HUGHAN

**PAST SENIOR GRAND DEACON, GRAND LODGE OF ENGLAND;
PAST SENIOR GRAND WARDEN, EGYPT;
PAST SENIOR GRAND WARDEN, IOWA, ETC.**

*And ye shall know the truth, and the
truth shall make you free.*

**The Gospel according to
SAINT JOHN, VIII: 32**

*Without knowledge there can be no sure
progress.*

CHARLES SUMNER



VOLUME SEVEN

**THE MASONIC HISTORY COMPANY
CHICAGO NEW YORK LONDON**

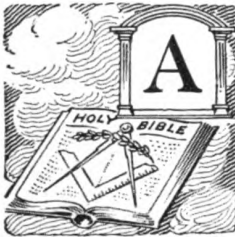
COPYRIGHTED 1898, 1906 AND 1921
By
THE MASONIC HISTORY COMPANY

MANUFACTURED IN
THE UNITED STATES OF AMERICA



CHAPTER ONE HUNDRED ELEVEN

THE ANTI-MASONIC PERIOD



GENERAL history of Freemasonry in the United States must include an account of the anti-Masonic era; we shall, therefore, devote a few pages to this subject. There have been many mistaken impressions common among the people in regard to the sudden disappearance of one William Morgan. Of him it was said, that because of a threatened publication of the secret work of Freemasonry, he was either murdered or kidnaped and taken secretly out of the country, and was never heard of afterwards. Certainly, he suddenly disappeared from the State of New York.

Much has been published, by those outside the Masonic ranks as well as some within the fold of the Craft, in the effort to establish the charge on one side, that he was either murdered or transported out of the country, and, on the other side, that he came to no harm from the Freemasons, who were accused of his "sudden taking off."

The reader who wishes to consult the various sources of information on this subject will find available two valuable guides to the material. One of these is the work of Professor Charles McCarthy and forms the conclusion of his study of the *Anti-Masonic Party*, the list of publications including about ninety books and pamphlets together with references to the files of fully as many magazines and newspapers of the period from 1827 to 1840.¹ Another list of useful works of reference dealing with this subject is found in the *Miscellany of the Masonic Historical Society* and was prepared by Brother Peter Ross, Historian of the Grand Lodge of New York.²

¹ "Annual Report," American Historical Association, 1902, Vol. I, pp. 560-574.

² "Miscellany," Masonic Historical Society of the State of New York, 1902, pp. 23-29.

Let us briefly set down the principal facts in the affair regarding the person about whom the mystery of his disappearance has so long been an unsolved problem. Where we may record particulars of him about which there are conflicting statements we shall endeavor to point out the uncertainty in order that the reader can best form his own conclusions in view of the difficulties involved. Not all the sources of information agree as to when William Morgan was born, but one of the most reliable of the authorities accepts the date as being on August 7, 1774, and that he was a native of Culpeper County, Virginia. He was apprenticed to the trade of a stonecutter and served his time with a cousin, Joseph Day, at Hap Hazard Mills, Madison County, in the State of his birth. Afterwards he worked as a stonemason in 1795 at Lexington, Kentucky, then returning to Virginia, where he was engaged on the construction of the Orange County Court House. Thence he went to Richmond, Virginia, and in 1820 or 1821 arrived in Canada, where he was employed on the Humberstone Farm near Toronto, then known as York, and later still worked at the Doel Brewery, but about 1822 he found his way back again to the United States and in 1823 was once more working as a stonemason, this time for a member of the Fraternity named Warren, at Rochester, New York. Leaving Rochester, he went to Le Roy and back to Rochester; finally he took up his residence in Batavia, New York, in the spring of 1826 and found a situation with Thomas McCully, the leading stonemason and contractor of that section.

Morgan was married in 1819 to the sixteen-year-old daughter of a Methodist minister and on his leaving Canada the family included two infant children.

We now find that he visited Lodges though there is no evidence to show where Morgan was ever initiated. That he made these visits to American Lodges with the claim that he had been initiated in Canada is also asserted, but no trace of his Masonic membership in that country has come to light and his name can not be discovered in any of the Lodge records of Toronto from 1817 to 1822. There is more than a suspicion that his claim of membership was not everywhere accepted, for the book by Bro. David Seaver, *Freemasonry at Batavia*, says "Just at this juncture William Morgan removed from Le Roy to Batavia and

expected to visit both Batavia Lodge, No. 433, and Batavia Chapter, No. 12. He made application to visit each of these bodies and was refused admission." There is usually a very substantial cause for the bar to any visitor's welcome into a Masonic body. This occurred in 1826 and as a matter of fact Morgan is credited with receiving the Royal Arch Degrees at Le Roy, New York, May 31, 1825. We may not unfairly suppose that on the plea of the ritual being more or less different where Morgan had previously resided he managed in some way to satisfy the Le Roy examiners of his Masonic connections. Just how this happened is now a matter of conjecture.

When the proposition arose to have a new Chapter in his home neighborhood the petition bore the name of Morgan, but objection was made and a new one was prepared without his signature and he thus was not allowed to become a member. Of course this did not tend to his self-satisfaction and we can easily understand how the resentment might become inflamed into enmity. This is the more readily accepted when we consider the character of the man.

There is no genuine portrait of Morgan in existence. Those who remembered him well said he was about five feet, six inches, in height, squarely built, of dark complexion, having an appearance not unprepossessing though not inspiring confidence, fairly read, possessing a general knowledge above his fellows, inclined to drink even to excess, did not possess an enviable disposition, had little care for home and neglected his wife and children. That this is not merely the conclusion of opponents is clear enough on an examination of William L. Stone's *Letters* addressed to John Quincy Adams, where it is recorded that "he was a hard drinker, and his nights, and sometimes his days also, were spent in tippling houses, while occasionally, to the still greater neglect of his family, he joined in the drinking carousals of the vilest and most worthless men; and his disposition was envious, malicious and vindictive."¹ But enemies of Freemasonry oft overlook this testimony.

¹ The above particulars of Morgan's biography are abridged from the "Narrative," Hy. Brown, Batavia, 1829, pp. 15-18; "History of Freemasonry in Canada," John Ross Robertson, Toronto, Vol. II, 1900, pp. 123 and 124; "Proceedings," Grand Lodge of New York, Ossian H. Lang, Grand Historian's Report, 1920, p. 130; "Letters on Masonry and Anti-Masonry," Addressed to Hon. John Quincy Adams by William Leete Stone, New York, 1832, see pp. 124, 127, 128, 133. The latter work attacks the Masonic Fraternity vigorously and viciously.

There was at that time published in the town of Batavia, which then is reported to have had about 1400 inhabitants, a newspaper, the *Republican Advocate*. This journal was conducted by David C. Miller, reputed to have received the Entered Apprentice Degree at Albany, New York, but to have been refused further advancement in the Order. Both Morgan and Miller having the same grievance had a common ground for attacking the Fraternity; both being in debt were also provided another object to be served in the assault. Accordingly they concocted a scheme to make public at a price whatever they knew of the Craft and its customs. Morgan having gone further in the Degrees was to supply the information as far as his limited knowledge went and Miller was to do the editing, printing and publishing.

For several reasons the scheme was not likely to be kept secret very long and the brethren were soon advised of what was being planned. Morgan in his dissipation may have drunkenly boasted of his coming revenge. Miller may have also given vent to his wrath in a way to suggest the form his anger and greed was likely to assume later. Certain articles crept into the local newspaper, the *Republican Advocate*, and one of these, reported as being read publicly in a barroom in 1826, stated plainly:

There will be issued from the press in this place, in a short time, a work of rare interest to the uninitiated, being an exposition of Ancient Craft Masonry, by one who has been a member of the institution for years.

Immediately the local sentiment strongly and actively awoke and we can understand how there could be a lively disposition to meet the proposed attack by a vigorous defense. Few if any were perhaps aware that similar assaults upon the Craft had been set in motion long before that time. Doubtless there were not a few hot-headed individuals among the Fraternity whose minds were apt to favor the use of means not approved by a complete submission to the due processes of the law. Thus we find that Miller's printshop was visited, manuscript was taken, and fire was actually set to the building, but was put out before any serious damage had been done.

All this was not only ill advised but actually advertising the work in hand and Miller hastened to complete the book. There-

upon he was seized and imprisoned on a trumped-up charge. As a result of this act there were four Freemasons indicted for "riot, assault and false imprisonment," and three of them were sent to the County Jail.¹

During this period the connection of Morgan with the matter was not forgotten. The Contract between Miller and Morgan was made in March, 1826. In July Morgan was arrested on account of a debt due Nathan Follett and again on August 19th he had a similar experience. The numerous petty debts owed by him permitted several opportunities for sending him to jail. Probably these occurrences were due to a desire to separate the two, Morgan and Miller; to induce the former to give up his manuscript, or to get him away from the neighborhood. But the arrest and imprisonment of Morgan for debt was set aside by the bail furnished by Miller two days later.

Finally, September 11, 1826, the morning following the fire at the printshop of Miller, Morgan was arrested at Batavia for petit larceny and taken to the county seat, Canandaigua. The charge against him was for stealing a shirt and cravat, but on his examination he was discharged by the magistrate. He was at once rearrested on a claim that he owed \$2.68 to the keeper of a tavern. He admitted the debt and agreed to leave his coat as security. The offer was refused and he was committed to jail.

The next day, September 12, a man named Loton Lawson asked for Morgan's release and came to the jail at nine o'clock in the evening with one Foster, when the amount of the execution was paid. Morgan was set free and left the jail with Lawson and Foster. As to what happened thereafter we find two different accounts. One is that Morgan was forcibly seized and against his will compelled to enter a coach and driven through Victor and Rochester to the Ridge Road, three miles north of Rochester, and thence west by way of Clarkson, Gaines, Lewiston, and Youngstown, to the mouth of the Niagara River and across to Canada.

But the other story is to the effect that he went willingly, that he had decided to give up the publishing project with Miller, and was prepared to go to Canada, where his family was to follow him after he had got settled in business, and that for this co-

¹ "Proceedings," Grand Lodge of New York, Ossian H. Lang, Grand Historian's Report, 1920, p. 131.

operation he was to receive \$500. This was paid accordingly and he left his guides on reaching Canada and went into the country out of sight from that day to the present. There was a stay at Fort Niagara while the arrangements were completed and thus, as will be seen, the known movements of Morgan come to an end about that place and time.

Two explanations are commonly offered for the circumstances surrounding the occurrences we have mentioned. One of these is that the whole affair, beginning at Batavia and ending in Canada, was with the consent of Morgan and that no injury to him was in any way the purpose nor the act of his companions during the last few days we have any reliable record of him. A driver of the coach said of that journey with Morgan that he "was not hoodwinked nor restrained in his liberty in any way."

He had bad eyes and always kept them covered with a handkerchief to preserve them from the sun and dust, hence the charge of blindfolding and gagging. Never did woman leave her father's house more willingly to go into the world with the husband of her choice than Morgan left Batavia, Dave Miller, and his creditors. He had now, as he said, paid all his debts at one blow. He was going among old friends in Canada where he could turn over a new leaf and begin life anew. He went with us of his own free will and accord.¹

Such an explanation did not satisfy other critics, who saw in the proceedings a plot to get Morgan away from his friends, that he must have been taken away by force, and that his disappearance near the river and lake meant a violent death by drowning. On this supposition there grew up the Anti-Masonic Party, which for ten years held a prominent place by the noise of bitter newspapers, lectures, and other clamor.

The persons charged with the removal of Morgan from the jail to the fort at Niagara were Nicholas G. Cheseboro, the Master of the Lodge at Canandaigua; Col. Edward Sawyer, Loton Lawson, and John Sheldon. Two indictments were found against them. First, for conspiracy to seize William Morgan and to carry him to foreign parts and confine him there. Second, for carrying the conspiracy into effect.

These men who abducted Morgan from Canandaigua and took him to Fort Niagara, a distance of about one hundred miles through a thickly populated region, saw that Morgan was put

¹ "History of Freemasonry in Canada," John Ross Robertson, Toronto, 1900, Vol. II, p. 127.

in the magazine of the fort, on the bank of the river near the ferry house. Thence he was taken by boat to Canada. Plans had been made to turn him over to the Canadian Freemasons, but they were not ready to receive him. The party with the boat rowed back to the American side and Morgan was again placed in the fort. He became restless and violently troublesome. A small group of Lewiston members of the Craft who were in charge of him, sent a messenger to Rochester asking those who had brought Morgan to Niagara to take off their shoulders the responsibility of caring for him.

What happened next is a mystery. There have been several published accounts of so-called confessions, of which there are no two alike. In the absence of sufficient evidence to sustain any of these conflicting stories we are compelled to leave that angle of the problem. While there were many claims and counter-claims there was no conviction of murder and the criminal charges that got into courts of justice in regard to the case were concerned with the illegality of Morgan's removal from jail.¹

Brother DeWitt Clinton was then Governor of the State of New York. There is no question of his anxiety over the situation though he gave no public expression of any personal convictions he may have had of the cause for the disappearance of Morgan. When he learned early in September of 1826 that some of Morgan's manuscript was improperly in the hands of a Royal Arch Mason who offered it to the Grand Chapter of which Brother DeWitt Clinton was then Grand High Priest, he let his opinion of the circumstance be known clearly. He declared that an objectionable person's breach of his Masonic obligation "was no justification or excuse for any violation of the law of the State." He insisted that the messenger hasten back to Batavia and restore the manuscript to the owner, and he added that the "misguided men" in the Western part of the State might further compromise themselves. Robert Martin, editor of the *Rochester Telegraph*, told his associate, Thurlow Weed, in later years, that he had been the messenger, and that "Governor Clinton did urge him to return and prevent further mischief, which he would have gladly done, but it was too late."²

¹ Reports of these trials may be found in "Masonic Light," P. C. Huntington, Chicago, 1886.

² "Proceedings," Grand Lodge, New York, 1920, p. 133.

On being officially informed of the abduction of Morgan the Governor called by proclamation upon the State officers and the civil authorities to "pursue all just and proper measures for the apprehension of the offenders, and commanding the coöperation of the people in maintaining the ascendancy of the laws." A second proclamation was published on October 26, 1826, in which a reward of three hundred dollars was offered for the discovery of the offenders, another of one hundred dollars for the discovery of any and everyone of them (to be paid on conviction), and one of two hundred dollars for true information of the place where Morgan had been taken. The third proclamation was issued by Governor Clinton on March 19, 1827, and is as follows:

Whereas, the measures adopted for the discovery of William Morgan, after his unlawful abduction from Canandaigua, in September last, have not been attended with success; and whereas many of the good citizens of this State are under an impression, from the lapse of time and other circumstances, that he has been murdered:— Now, therefore, to the end that if living, he may be restored to his family; and if murdered, that the perpetrators may be brought to condign punishment, I have thought fit to issue this proclamation promising a reward of ONE THOUSAND DOLLARS for the discovery of the said William Morgan, if alive; and if murdered, a reward of TWO THOUSAND DOLLARS for the discovery of the offender or offenders to be paid on conviction, and on the certificate of the attorney general, or officer prosecuting on the part of the State, that the person or persons claiming the last mentioned reward is or are justly entitled to the same under this proclamation. And I further promise a free pardon, so far as I am authorized under the constitution of this State, to any accomplice or coöperator who shall make a full discovery of the offender or offenders. And I do enjoin it upon all officers and ministers of justice, and all other persons, to be vigilant and active in bringing to justice the perpetrators of a crime so abhorrent to humanity, and so derogatory to the ascendancy of law and good order.¹

Nicholas G. Cheseboro, Edward Sawyer, Loton Lawson, and John Sheldon were tried in January, 1827. The first three pleaded guilty to the charge of conspiracy "to seize and carry William Morgan from jail to foreign parts and there continually to secrete and imprison him," but they reserved the right to "move the Court in arrest of judgment." An affidavit made on behalf of Cheseboro said that he knew it was intended to remove Morgan from the jail, that Morgan consented to go away, that he (Chese-

¹ A reward of fifty pounds was similarly offered on January 31, 1827, by the Lieutenant-Governor of Canada. Neither of these rewards were fruitful of the desired results.

boro) was anxious to get Morgan away from Miller and thus avoid any disgrace that would otherwise be brought upon the Masonic institution, that he was not concerned in any force used to remove Morgan, and that he knew nothing further about the matter.

A statement by Sawyer to the Court was that his own concern in the abduction was to satisfy the jailer that Morgan's release was justifiable and proper, being informed that Morgan was willing to be freed, that he saw Morgan enter the carriage that was provided, and that after that he never saw him or knew anything about him.

Cheseboro was sentenced to one year's imprisonment, which he served; Sawyer's sentence was one month, Lawson's was two years, and Sheldon's three months.

An indictment was also found against Cheseboro for conspiracy to accuse Morgan of theft and to cause his imprisonment, but on this charge he was never tried. Cheseboro at the age of 73 died on October 9, 1861, a highly esteemed member of Rochester Commandery, No. 23, at Rochester, New York.

Many persons were indicted for having taken part in the abduction of Morgan or for failing to appear as witnesses. Most of the indictments came to nothing because of the lack of evidence to support them. Four years were spent in these legal tangles and trials. But of them there are for us one or two instances of some importance to be taken up for examination.

Brother Eli Bruce was at the time of the disappearance of Morgan the Sheriff of Niagara County, New York. His only connection with the affair was to be accused of some part in the journey of Morgan from the jail at Canandaigua to Fort Niagara and with the persons who took Morgan to Canada and back again. Bruce was convinced of the willingness of Morgan to the carrying out of these plans. The charge was made to Governor DeWitt Clinton that Bruce was involved in the abduction of Morgan and the Sheriff was removed from office. Bruce was tried in August, 1828, at Canandaigua, on the abduction charge and found guilty. The sentence was stayed by an appeal to the Supreme Court, but he failed to get the verdict set aside and Bruce served a term of imprisonment of two years and four months. Brother Rob Morris says of him:

As a peace officer he should have declined to aid in removing a man privately from the country, even though the removal were at the consent of the party thus expatriated. But the fault was slight when contrasted with the long and untiring persecutions that followed, the damage to his business, the wreck of his private fortune, and the confinement which broke down his health. He did not deserve the flood of defamation received from Thurlow Weed and other leaders in the anti-Masonic politics. He suffered greatly for an error of judgment, and suffered withal, so patiently and bore his sentence with such manly fortitude as to ennoble the cell in which his weary days and nights were passed. He enjoyed, as he merited, the friendship of the best families of the country. His name, his sufferings, his patient endurance were the theme of conversation at many a domestic hearth and in many a sympathetic band met in Lodge Fellowship.

Brother Eli Bruce did not long survive the imprisonment. He died on September 24, 1832, and is buried in the cemetery at Lockport, New York.

Long after the disappearance of Morgan a partly decayed human body was on October 7, 1827, found on the beach at Oak Orchard Park, Lake Ontario, forty miles east of Fort Niagara. The body was in an advanced state of decomposition and its offensive condition caused speedy action. A jury was at once summoned, an inquest held and the verdict was that the body was that of some unknown person who had lost his life by drowning. Then the body was immediately buried.

But the announcement by the newspapers of the finding of this body at once excited suspicions that the drowned man might have been Morgan. Several parties from Rochester and Batavia repaired to the grave on October 12, 1827. They disinterred the body and claimed to find some resemblance between it and that of Morgan. Mrs. Morgan was interviewed and she proceeded with some anti-Masonic agitators to Carlton, when on October 15th the body was again examined. Mrs. Morgan's testimony was that she could recognize no part of the clothes worn by the drowned man, nor the tracts that were in the pockets, but she felt satisfied the body was that of her husband. As a result of the inquest the body was pronounced that of Morgan and again buried.

However, the anti-Masons were not long permitted to rejoice over the situation though much was made of the jury's findings to bolster up the attacks on the Craft. But a notice

appeared in the Canadian newspapers that one Timothy Monro of Clark Township in the Newcastle District, Upper Canada, had left that place in September, 1827, for Newark, in a small boat and while attempting to return was drowned in the Niagara River. A description of the body, with its clothing and the religious tracts found upon it, had appeared in the newspapers in the vicinity of Monro's former home soon after the first inquest. These particulars coming to the knowledge of Monro's acquaintances aroused a belief that the body found at Carlton could be none other than his corpse. Mrs. Monro, with her son and a friend, John Cron, went at once to Orleans County to investigate. They arrived at Gaines and before being shown the clothing found on the body she gave a description that carried conviction. The mending of the clothes and the darning of the stockings were described minutely. The son, Daniel, sustained his mother's testimony by stating that he had purchased part of the cloth for the suit worn by the drowned man, and John Cron also testified that on the day Monro went away he saw him with certain religious tracts which he put in his pocket. These witnesses were able to present such conclusive evidence that of itself their statements would have carried conviction, but the case had already aroused so much discussion and assumed so large a place in the public eye that there was general demand for the most complete examination of all available facts.

A jury was therefore impaneled at a Coroner's inquest held on October 29, 1827. Again the body was disinterred and critically studied. The Coroner was not a member of the Masonic Fraternity and not over three out of the twenty-four jurors were Freemasons. Of seven witnesses who from the hair on the head and the whiskers were confident the body was not that of Morgan, four of them were not Freemasons. Witnesses well acquainted with Morgan testified to their knowledge of his peculiarities; his height was only about five feet six inches while that of the body and of Monro was four to five inches more, and while Morgan never wore whiskers, Monro did, and here again the body was closely resembling the latter. The condition of the teeth also indicated that on the testimony of two doctors the body of Monro and not that of Morgan was under inquiry. The verdict of the jury on October 29, 1827, was that the body was that of Timothy

Monro, who was accidentally drowned in the Niagara River while attempting to cross in a skiff from Fort Niagara to Fort George.¹

Of course there were the obstinate persons whom no evidence convinces and of these there was the partisan who when asked what his associates would do now that the body had been proven to be that of Monro, answered that "This is a good enough Morgan until after election."² Nevertheless, the body was given up to Mrs. Monro and was by her buried in Canada.

The reader may readily surmise that the excitement of the Morgan affair led to mental disorders such as are shown by a series of so-called "confessions" from those whom we can put in no very sane classification. One of these was the peculiar and significant instance of R. H. Hill of the town of Alden, Erie County, New York, who avowed himself as one of the murderers of Morgan. Making some observations publicly to that effect, he aroused suspicion and was arrested. Repeating his "confession" before the examining magistrate, he was committed to the jail at Buffalo. Here he prepared a statement addressed to the citizens of Buffalo and which is dated October 17, 1827. The document contains no details of any crime and excuses the lack of particulars by saying "My confederates and I did take the most solemn oath that we would not betray each other, and in case one of us should be arrested, suffer the penalty of the law in silence."

Hill was removed to Lockport, Niagara County, where the alleged crime was said to have been committed and in that county it was therefore proper for him to be tried. Judge Birdsall at the first court held in that county after Hill was committed to jail, requested him to go before the Grand Jury which had the case under consideration. Hill refused to say how far and in what manner he had been a party to the murder of Morgan but he repeated his vague accusations of himself. No circumstance was brought forward to confirm his claims and the Grand Jury properly

¹ The testimony in these inquests is given concisely in the "Masonic Light," by P. C. Huntington, Chicago, 1886.

² This statement, commonly credited to Thurlow Weed, was denied by him and in the "Facts Stated," a pamphlet published at Chicago, 1882, p. 6, he claims his remark was "That is a good enough Morgan for us until you bring back the one you carried off." But see Bancroft's "Life of Seward," Vol. I, p. 39; Weed's "Autobiography," Vol. I, p. 319; McCarthy's "Anti-Masonic Party," p. 403.

believing him to be insane, rejected the bill and Hill was discharged.¹

A similar case is that of Henry L. Valance, who in 1848 made a "death-bed confession" wherein we read that he and none other was the one who threw Morgan out of a boat and into the Niagara River, where he was drowned.

John Whitney has also been credited by Thurlow Weed with making a like "confession," or rather a series of "confessions."²

The differences between these accounts, none agreeing with any other in the essential items, throw doubt upon all of them. Hill does not tell us how many accomplices he had in the undertaking, Valance says three were implicated, and Whitney is said to have named five to Weed as taking part in the crime. But no one of these self-confessed murderers, Hill, Valance or Whitney, seems to have included either of the other two. We must not forget that Weed admits that he "unpardonably neglected" to get Whitney on record before the latter's death and we may well reserve our confidence in a statement that confesses too much—not only a very serious charge of the crime of murder but the shielding of the murderer from justice. Weed had for many years so vindictively fought the Masonic institution that one may quite reasonably question why at the close of his life he should circulate the Whitney story at a time when the others mentioned in it had gone beyond the reach of any really satisfactory inquiry of the truth or falsity of the reports of Thurlow Weed, one who was ever a foe of the Masonic Fraternity.

The probable facts about the disappearance of Morgan were long ago summarized thus: That fear prevented Morgan's return; that there was no particular object to be gained by his return, especially after his wife had married again; intemperate of habits, inattentive to his family, held in low esteem by the community, and having no property, why should he return to Batavia? And lastly, he may have gone to some foreign country and died there.³ Such were the critical comments of a thoughtful student and expressed at the very time when the facts were cer-

¹ "Masonic Light," P. C. Huntington, Chicago, 1886, pp. 98-102.

² Valance and Whitney are discussed in the "History of Freemasonry in Canada," John Ross Robertson, Toronto, 1900, Vol. II, pp. 129-140.

³ "Narrative of the Anti-Masonick Excitement," Henry Brown, Batavia, 1829.

tainly fresh enough in mind to leave their proper impress upon him. Weighing the circumstances these many years after the occurrence of the events we can not but feel the force of these observations. That Morgan went of his own free will far away from the scene of the trouble is a reasonable belief and this has been supported by several circumstances of substantial worth as evidence.

One account of the affair involves Morgan in the double-dealing of being paid by the Freemasons to go to Canada and then while there accepting another sum of money from the Anti-Masons to get far away from the American Continent. The surmise is not unreasonable that the unexpected return of Morgan at any time during the activities of the Anti-Masonic Party would have seriously interfered with the success of that movement. So much was made into political capital of the "murderous" mischief of the Freemasons that Morgan's appearance on the scene would have endangered every prospect of success for the foes of Freemasonry and brought about a revolution of sentiment in the community fatal to their schemes. Desirous as the Freemasons may have been to get Morgan away from Miller and his other evil-minded associates in wrong-doing, there is all the more reason to believe that the Anti-Masons were the greater impressed with the need from every political point of view that Morgan's disappearance should be permanent.

Some evidence has been submitted to bear out the belief that Morgan went abroad. This account informs us that Morgan was supplied liberally with funds by the Anti-Masons, several thousands of dollars in fact, conveyed to Boston, and from thence he went to Smyrna, in Asia Minor, traveling in the brig *America* owned by Ezra Weston of Duxbury, Massachusetts, and commanded by a Captain Waterman. A letter from Captain Samuel I. Masters who was at the time, August 15, 1875, a resident of Greenwich, New York, is positive in the assertion that William Morgan was in 1830 a resident of Asia Minor. Captain Masters tells in this communication of joining with the United States Consul at Smyrna and with several other persons of repute in consultation over the circumstance and that they made an examination of the suspected man in the light of information they possessed of the missing Morgan. They were convinced of the

identity. The individual under suspicion was in possession of four thousand dollars when he came from Boston, that he had adopted the religion of the Turks and had been received among them. Such were the contributions of the local Consul to Captain Masters' fund of facts. Captain Masters also reported that he had in his possession a letter from N. B. S. Eldred, of Auburn, New York, telling of his meeting a person in Philadelphia in 1859 who confirmed the claims about Morgan being seen at Smyrna.

Captain Andrew Hitchcock, of West Troy, New York, prompted by the publication of the above information, submitted a statement in August, 1875, that when he was, in February, 1830, a sailor on board the United States man-of-war *Java*, being transferred from the ship *Delaware*, he was at Smyrna on the sixth of that month and with others on shore from the vessel met an American wearing the clothing of a Turk who in conversation admitted that his name was Morgan and that he was the person whose disappearance had created so much excitement in America.

Both Captains Masters and Hitchcock were frank in saying they were not members of the Masonic Fraternity and had no other interest in the case than to lay the truth before the public.

Ben Perley Poore, the veteran newspaper man, under date of April 2, 1883, gave similar testimony to the facts that when at Smyrna forty years before, Morgan was holding a position in the Custom House there. Others have made like claims.¹

We may now briefly examine the consequences of the Morgan affair. While the Order promptly disavowed any sympathy with those who within its own ranks might be disposed to punish Morgan for wrongdoing yet these various resolutions by responsible Masonic bodies did little for a time to check the enmity excited against the Fraternity. Charters were stolen and Lodge-rooms and equipment defiled. Publicly and privately the resentment grew, separating families, disrupting churches, and poisoning all the sources of fellowship in the communities. Father was arrayed against son, brother against his own flesh and blood — both in politics and business, home and market-place, the venom of the ulcer spread far and deep.

Many of those holding office in our great Brotherhood were false to their trust. Honored as they had been by the Craft they

¹ "Masonic Light," P. C. Huntington, Chicago, 1886, pp. 157-160.

were first fickle and faltering, hinting at Freemasonry having lost its usefulness, questioning the need of its secrecy. Then slipping steadily down the path of selfishness they saw profit in the betrayal of their pledges and turned the Fraternity's own gifts against their fellows of the Craft. Meetings of renouncing members were not rare. Actually two conventions of the nineteen Anti-Masonic gatherings held in New York State during 1827 were of "Seceding Masons" who had severed their connection with the Fraternity to battle against all secret societies.

Public disavowals of any further connection with Freemasonry were made by thousands. Among them was that of Cadwallader D. Colden who for fifteen years had been Senior Grand Warden of New York State.

Brother Frederick Follett, a member of the Lodge and Chapter at Batavia, and of the Commandery at Le Roy, at the time of the Morgan affair, tells in a letter written by him in 1873, forty-seven years after the abduction, the following impressions of the excitement:

It swept over the western portion of the State, in relation to the political standing of parties, with the devastating power of a tornado. It interfered somewhat, and in some instances wholly broke up the social relations of life. Churches became more or less involved in the controversy, and so bitter and inveterate was the feeling thus engendered, that Masons were excluded from a participation in the Holy Communion; their names were thrown out of the jury box; and at the social gatherings of the grave matrons of the neighborhood resolutions were in many instances passed, forbidding their daughters keeping company with a Mason. The old party landmarks thus swept away or swallowed up in this new element of discord and strife, it resolved itself into the fact that no member of the Masonic order was allowed to fill even the position of Pound Master.¹

The rapid progress of the fight against Freemasonry in the Morgan period is undoubtedly due to the publicity methods employed to circulate over the largest field the most intense attack. First among the factors were the newspapers. Loudly declaring the press was muzzled by the Freemasons, the Anti-Masons urged successfully the promotion of newspapers of their own to spread abroad the principles they wished to plant and foster everywhere. The Committee of the Party in New York bought the equipment

¹ "Proceedings," Grand Lodge, New York, 1920, p. 136.

for a newspaper and this was soon followed by others springing up in every direction. As early as 1832 there were 141 of these mediums of publicity in New York, New Jersey, Pennsylvania, Delaware, Maryland, Ohio, Indiana, Tennessee, Virginia, Alabama, Massachusetts, Maine, New Hampshire, Rhode Island and Vermont. New York had 45 weeklies and a daily, while Pennsylvania had 55 weekly papers.¹ Tons of tracts, addresses, almanacs, reports of conventions, histories of the Morgan abduction and of the trials and inquests arising out of the disappearance, with letters from prominent men from President Adams down, were published and by this means the cause against the Freemasons gained unity, the strength of numerous additions to the ranks, and a sustained steadiness of advertising that carried far and impressed deeply.

Lectures by the leaders were freely used in the campaign. There were also the lesser but to the Masonic vision the more irritating individuals who had recanted from the Fraternity and now were like unto Judas himself. These were often ridiculing the Craft with exhibitions caricaturing the works of the Order by paltry performances at a price for admission.

Of the political side of the struggle we need say little though we may refer to the pressure brought to bear upon public men to give up their Freemasonry to gain votes. Brother Henry Clay was prompt to let it be known where he stood and publicly forbid the association of his name with the Anti-Masonic Party. The election of 1828 gave the Anti-Masonic candidate for Governor of New York 33,335 votes. While these were far behind the chosen person, Van Buren, a Freemason, who had 136,785 votes, they showed remarkable gains owing to the conflicting elements in the Anti-Masonic movement as far as political party affiliations were concerned. The result was to stimulate the activities of the leaders and thenceforth, until the Anti-Masonic decline set in, they carried on the most effective system of political propaganda that the State (New York) had ever known.²

The result in the New York State election of 1830 shows that the Anti-Masonic candidate only ran behind the leader 8,531 votes out of a total for the three running for the office, of 251,585

¹ "Anti-Masonic Party," McCarthy, 1903, Washington, p. 549.

² "Life of Seward," Bancroft, vol. i, p. 29.

votes. But this was high-water mark though it is reported that in the presidential election of 1832 the candidates of the Anti-Masonic Party polled 340,800 votes in the United States. Vermont elected an Anti-Mason as Governor in that year and was the only State which cast its vote in the electoral college for the Anti-Masonic candidates for President and Vice-President. The Morgan incident was but the spark that set the fire and then the flame was fanned and controlled by some of the shrewdest leaders the country has ever seen.

But the Anti-Masons were too keen for office to proceed with what soon proved to be a losing fight. The Convention they held on September 11, 1837, in Philadelphia was attended by fifty-three delegates from Pennsylvania, Ohio, New York and Massachusetts and a decision was made that a Nominating Convention should be held the following year. Accordingly the Convention again assembled at the same city on November 13, 1838, and this was really the closing act of the Anti-Masonic Party in national affairs. Another organization was founded in Illinois in 1867 to continue the work and on September 12, 1882, they erected a monument to Morgan in the cemetery at Batavia. This bears sundry inscriptions, a sample being that William Morgan "was a captain in the War of 1812," but his name has never been found on any Army Roll.¹

Another powerful factor in the gradual and sure progress of the public mind to a sanely sound attitude upon Masonic matters was the earnest devotion paid to it by such men as General Andrew Jackson, President of the United States and Past Grand Master of Tennessee. He endorsed the Order heartily and openly. In the turmoil of the Morgan uproar his voice was heard complimenting the Grand Lodge of Massachusetts and declaring that "the Masonic Society was an institution calculated to benefit mankind and he trusted that it would continue to prosper."

The effect of the Morgan excitement meant a brake upon the activities of the Lodges. Brother Peter Ross and Ossian H. Lang, Grand Historians of the Grand Lodge of the State of New York, and Brother J. L. Lewis, Past Grand Master of that State collected some figures which show the surprising slump in Masonic statistics of membership. These are a fair showing of what went

¹ "History of Freemasonry in Canada," John Ross Robertson, Toronto, 1900, Vol. ii, p. 123.

on over the country. There were on the roll of the Grand Lodge of New York in 1826 about five hundred Lodges while in 1846, twenty years later, there were only sixty-five Lodges. Consider the number of Lodges represented in the Grand Lodge Communications of New York and we find that in 1827 there were 228; in 1828 there were 130; in 1829, there were 87; in 1830 there were 77; in 1831 there were 71; in 1832 there were 52; in 1833 there were 56; in 1834 there were 53, and in 1835 there were only 49.

Taking the number of Lodges listed and their estimated membership we have the following: For the year 1820, 295 Lodges, and 15,000 members; for 1825, 480 Lodges, 20,000 members; 1830, 82 Lodges, 3,000 members; 1840, 70 Lodges, 5,000 members; 1850, 172 Lodges, 12,000 members, and in 1860, 432 Lodges, 25,000 members.

Not until 1860, thirty-four years after the disappearance of Morgan, the Fraternity could be said to have regained the position it held before that memorable event. Of course, it will be seen that by 1840 the ebbing tide could fairly be said to have turned the corner. The craze begun in 1826, swept to full strength in 1830, and after that commenced to wane.

A striking expression of the Morgan craze and its lessons are shown in the following eloquent extracts from the *Proceedings* of the Triennial Session of the Grand Encampment of Knights Templar for the United States of America assembled at the Asylum in Masonic Temple, in the city of Baltimore, in the State of Maryland, on Tuesday, the 19th of September, A.D. 1871 A.O. 753. Grand Master Gardner then read the following Address:

"Knights Companions: On Thursday, the 29th of November, 1832, fourteen bold and valiant Knights assembled in the Masonic Temple in this city, and proceeded to open the General Grand Encampment of the United States. The Rev. Sir Jonathan Nye, of New Hampshire, presided over the deliberations, and welcomed his associates by an affectionate and fraternal address. The illustrious Sir James Herring, of New York, recorded the proceedings; while the venerable Prelate, Rev. Sir Paul Dean, of Massachusetts, implored the blessings of heaven upon the brave Knights and their doings. Of these fourteen good men, and true, two were from New Hampshire, five from the jurisdiction of Massachusetts

and Rhode Island, one from Connecticut, two from New York, one from Maryland, and three from the District of Columbia.

"The General Grand Chapter met at the same time in Baltimore, that distinguished man and Mason, Edward Livingston, of Louisiana, being its presiding officer. He was reelected to the high office which he had so honorably filled for the preceding three years.

"No session of the National Grand Bodies, held before or since that time, has so attracted public attention as did this of 1832. John Quincy Adams, ex-President of the United States, did not consider this meeting of a mere handful of men in Baltimore beneath his notice, or unworthy the abuse of his caustic pen; and page after page of his letters, then published in the newspapers of the day, since collected into a volume, attest the interest which that meeting occasioned.

"The period was indeed a peculiar one. For six years the excitement and frenzy of Anti-Masonry had been gathering strength and fury, until at last, in a National Convention of Anti-Masons held here in the city of Baltimore, candidates were nominated for the two highest offices of the Republic. The election took place in 1832, and William Wirt, of Maryland, and Amos Ellmaker, of Pennsylvania, the nominees of the Anti-Masonic political party for President and Vice-President, received the seven electoral votes of Vermont, and no more.

"The power of Anti-Masonry culminated in 1832; and when the General Grand Encampment assembled here, in the waning days of autumn, and found the fires around which the national Council of Anti-Masons had been held, and read by their uncertain and unsteady light the strength and weakness of Anti-Masonry in the Union, they knew that the battle had been fought, and that the night of agony was over. The hate and bitterness and fiendish hostility they knew would still remain — powerful in localities to infinite harm — but the Nation had repudiated Anti-Masonry, and had elected, as President, Andrew Jackson, an acknowledged, outspoken, well-known Freemason; so well known that on the 23d of May, 1833, John Quincy Adams, in a published letter to Edward Livingston, then Secretary of State, paid a merited compliment to the Past Grand Master of Tennessee, in words intended to be severe and censurable. Said Adams:

"The President of the United States is a Brother of the Craft, bound by its oaths, obligations, and penalties, to the exclusive favors, be they more or less of which they give the mutual pledge. That in the troubles and difficulties which, within the last seven years, have befallen the Craft, they have availed themselves of his name, and authority, and influence, to sustain their drooping fortunes, as far as it has been in their power, has been matter of public notoriety. A sense of justice has restrained him from joining in their processions, as he has been importunately urged by invitations to do, but he has not withheld from them his support.

"Almost forty years have passed away since the National Grand Bodies assembled in Triennial Session in the city of Baltimore. Behold the change! Those fourteen brave Knights have gone to their reward — not one of them now lives to rejoice at this triumphant return to Baltimore. They sleep peacefully and serenely the last great sleep: peace to their ashes; honor to their names.

"The railroad and telegraph now traverse populous States, then scarcely known. The Union stretches from ocean to ocean, and holds in its fast embrace great States, whose territory was then unexplored. From all parts of this wide extended country — from the Atlantic and the Pacific — from the great rivers, with their fertile valleys — from the mountain ranges, with their verdant slopes — from the rugged North and the sunny South — from the great West, whither the star of empire is taking its course, and from the sea-girt populous East — come up here to Baltimore to this Eighteenth Triennial Session of the Grand Encampment of the United States, in companies, in battalions, in regiments, thousands of true Knights, bearing the banners of the Cross, living witnesses of the truth of the resolutions passed by the General Grand Encampment in 1832, that 'Political Parties, in assailing the Orders of Knighthood, aim a blow at all the free institutions of the country.'

"The institution which, in 1832, was abused and maligned, its members insulted and degraded, and which could then gather in its National Convention but fourteen tried souls, has survived the abuse, the malignity, the insults and degradation, and stands before you today in its wisdom, strength, and beauty.

"In 1832 those fourteen Knights did not disturb the usual tranquillity of Baltimore, and their presence here was unrecognized. Quiet in demeanor, unobtrusive in manner, they came with a

firm determination to fully perform their devoirs to Temple Freemasonry.

“In 1871 the authorities of Baltimore, with a liberality of sentiment and a heartiness of greeting which will be gratefully appreciated by every Templar of the United States, welcome us as guests of their municipality. The Templar Knights throng the city — its houses, streets, and squares, and are received by brethren and citizens with a warmth of fraternal, generous hospitality, unbounded and catholic as the principles of Freemasonry.”

CHAPTER ONE HUNDRED TWELVE

SYMBOLISM OF FREEMASONRY

Introduction



THE study of Symbols is so closely interwoven with Language that it is essentially necessary, in a treatise on Symbology, that we should begin with an examination into the origin of language itself; for it is to be presumed that language, or rather speech, was the very first effort of man to make his wishes known to his fellowman. The habitual use of certain words, applied to the same objects, produced the primitive language.

We shall not attempt to follow those who have supposed that language was derived from certain sounds based upon the "utterances of animals," a belief leading to what has been called by Max Müller and others the "Bow-Wow" theory. Now we must remember that it has been clearly proven by distinguished philologists, students of the origin of the laws governing speech, that "the whole of what we call the human mind is realized in language, and in language only. Our next task would be to try to discover the constituent elements of language, and watch, in their development, the true historical development of the human mind."¹

We shall find that it becomes necessary in order fully to understand Symbolism, as applied to the Ancient Mysteries, the Religions of the World, and also to Speculative Freemasonry, that we should trace the genealogy or descent of language, from its very commencement, so far as it is possible to do so, by consulting the works of the noted writers; and inasmuch as with this particular subject of language there is intimately associated that of the mind, which means "thought," no better work can possibly be referred to than the *Science of Thought*, by Max Müller.

¹ Max Müller, "Science of Thought," Vol. i, p. 176.

Professor Müller is strictly a scientist, whatever line of thought he takes up for examination, and upon this very subject he has shown the manner in which we may attain the truth, namely, by the "Constituent Elements of Thought," "Thought and Language," "Constituent Elements of Language," the "Origin of Concepts and Roots."

In the proper examination of any individual subject-matter the only true method of investigation is by analysis; hence Professor Müller does analyze, so as to show each and every element which enters into the composition of language. He says:

Few words have been used in so many different senses as "Thought." I mean by "Thought" the act of thinking, and by thinking I mean no more than combining. I do not pretend that others have not the right of using "Thought" in any sense which they prefer, provided only that they will clearly define it. I only wish to explain what is the meaning in which I intend to use the word, and in which I hold it ought to be used. "I think" means to me the same as the Latin *Cogito*, namely *Co-agito*, "I bring together," only with the proviso, that bringing together or combining implies separating, for we cannot combine two or many things without at the same time separating them from all the rest. Hobbes expressed the same truth long ago when he said "All our thinking consists in addition and subtraction."

Humiliating as this may at first sight appear, it is really not more so than that the most subtle and complicated mathematical processes, which to the uninitiated seem beyond all comprehension, can be reduced in the end to addition and subtraction.

Thinking may not seem so marvellous an achievement as we formerly imagined when we look up with vague admiration to the Mathematical Calculations of Newton, or to the Metaphysical Speculations of Kant; yet if what these thinkers achieved has been achieved by such simple processes as addition and subtraction, combining and separating, their work to the mind becomes in reality far more marvellous than it appeared at first. Much, however, depends on what we combine and separate, and we have therefore to consider what corresponds in thinking to the numbers with which the mathematician operates, what are, in fact, the known quantities that constitute the material of our thoughts, what are the elements which we bring together or co-agitate.

Professor Müller then proceeds to distinguish and clearly explain in our knowledge the differences of these four things: Sensations, Percepts, Concepts, and Names:

While we can distinguish these, we must not suppose that they ever exist as separate entities; for no words are possible without concepts, nor can there be concepts without percepts, nor percepts without sensations. If we postulate

sensations as the causes of percepts, percepts as the causes of concepts, and concepts as the causes of names, it would seem a very natural conclusion that sensations could exist previous to and therefore independent of percepts, percepts of concepts, concepts of words. And yet we have only to try the experiment in order to convince ourselves that, as a matter of fact, thought, in the usual sense of the word, is utterly impossible without the simultaneous working of sensations, percepts, concepts, and names, and that in reality the four are inseparable.

With these fundamental principles thus clearly laid down by Professor Müller, we may discover how, at the earliest period in man's history, he very soon found a name for every fact which was presented to his observation. We shall follow the author further in his most interesting and conclusive arguments to prove the position which he has taken.

The service of language is to convey our thoughts to one another. There are various ways in which men can communicate with one another — by *gestures, cries, words*; they can make pictures to represent their ideas, they may use characters or letters. These are signs, and in order to understand in what manner they operate we must commence with such signs as are the most natural and simple. When persons meet who speak different languages they endeavor to make themselves understood by gestures or movements, a nod or shake of the head or a wave of the hand, which would most naturally indicate the idea they wish to convey.

This is the *gesture-language*, as we all know how to use it. But to see what a full and exact means of communication it may be worked up to, it should be watched when in use among the deaf and dumb, who have to depend so much upon it. To give an idea how far gestures can be made to do the work of spoken words, the signs may be described in which a deaf-and-dumb man once told a child's story in presence of the writer. He began by moving his hand, palm down, about a yard from the ground, as we do to show the height of a child — this meant it was a child he was thinking of. Then he tied an imaginary pair of bonnet-strings under his chin (his usual sign for female) to make it understood that the child was a girl. The child's mother was then brought on the scene in a similar way. She beckons to the child and gives her two pennies, these being indicated by pretending to drop two coins from one hand into the other; if there had been any doubt as to whether they were copper or silver coins this would have been settled by pointing to something brown or even by one's contemptuous way of handling coppers which at once distinguishes them from silver. The mother also gives the child a jar, shown by sketching its shape with the forefingers in the air, and going through the act of handing it

over. Then by imitating the unmistakable kind of twist with which one turns a treacle-spoon, it is made known that it is treacle the child is to buy. Next, a wave of the hand shows the child being sent off on her errand, the usual sign of walking being added, which is made by two fingers walking on the table. The turning of an imaginary doorhandle now takes us into the shop, where the counter is shown by passing the flat hands as it were over it. Behind this counter a figure is pointed out; he is shown to be a man by the usual sign of putting a hand to one's chin and drawing it down where the beard is or would be; then the sign of tying an apron around the waist adds the information that the man is the shopman. To him the child gives the jar, dropping the money into his hand, and moving her forefinger as if taking up treacle, to show what she wants. Then we see the jar put into an imaginary pair of scales which go up and down; the great treacle-jar is brought from the shelf and the little jar filled with the proper twist to take up the last trickling thread; the grocer puts the two coins in the till, and the girl sets off with the jar; she sees a drop of treacle on the rim, wipes it off with her finger, and puts her finger in her mouth, how she was tempted to take more, how her mother found her out by the spot of treacle on her pinafore, etc.

The student anxious to master the principles of language will find this gesture-talk so instructive that it will be well to explain its workings more closely. "The signs used are of two kinds. In the first kind, things actually present are shown. Thus, if the deaf-mute wants to mention 'hand,' or 'shoe,' he touches his own hand or shoe. Where a speaking man would say 'I,' 'thou,' 'he,' the deaf-mute simply points to himself and the other persons. To express 'red,' or 'blue,' he touches the inside of his own lip or points to the sky. In the second kind of signs ideas are conveyed by imitations. Thus, pretending to drink may mean 'water,' or 'to drink,' or 'thirsty.' Laying the cheek on the hand expresses 'sleep' or 'bed-time.' A significant jerk of the whip-hand suggests either 'whip' or 'coachman,' or 'to drive,' as the case may be. A 'lucifer' is indicated by pretending to strike a match, and 'candle' by the act of holding up the forefinger and pretending to blow it out. Also in the gesture-language the symptoms of the temper one is in may be imitated, and so become signs of the same temper in others. Thus the act of shivering becomes an expressive sign for 'cold'; smiles show 'joy,' 'approval,' 'goodness,' while frowns show 'anger,' 'disapproval,' 'badness.' It might seem that such various meanings to one sign would be confusing, but there is a way of correcting this, for when a single sign does not make the meaning clear, others are brought in to

supplement it. Thus, if one wants to express 'a pen,' it may not be sufficient to pretend to write with one, as that might be intended for 'writing' or 'letter'; but if one then pretends to write and holds up a pen, this will make it plain that the pen itself is meant."

It has to be noticed that the gesture-language by no means matches sign for word with spoken language. One reason is that it has so little power of expressing abstract ideas. The deaf-mute can show particular ways of making things, such as building a wall, or cutting out a coat, but it is quite beyond him to make one sign include what is common to all these, as we use the abstract term to "make." Even "in" and "out" must be expressed in some such clumsy way as by pretending to put the thing talked of in, and then to take it out.

Next let us compare an English sentence with the sign by which the same meaning would be expressed among the deaf and dumb. It will at once be seen that many words we use have no sign at all corresponding to them. Thus, when we should say in words, "*The hat which I left on the table is black,*" this statement can be practically conveyed in gestures, and there will be signs for what we may call "real" words, such as *hat, leave, black*. But for what may be called the "grammatical" words, *the, which, is*, there will be no signs for the gesture-language has none. Again, grammars lay down distinctions between substantives, adjectives, and verbs. But these distinctions are not to be found in gesture-language, where pointing to a grass-plot may mean "grass" or "green" and pretending to warm one's hands may suggest "warm" or to warm one's self, or even "fire-place." Nor (unless where artificial signs have been brought in by teachers) is there anything in the gesture-language to correspond with the inflection of words, such as distinguish *goest* from *go*, *him* from *he*, *domum* from *domus*. What is done is to call up a picture in the minds of the spectators by first setting up something to be thought about, and then adding to or acting on it, till the whole story is told. If the signs do not follow in such order as to carry meanings as they go the looker-on will be perplexed. Thus, in conveying to a deaf and dumb child the thought of a green box, one must make a sign for "box" first, and then show as by pointing to grass outside, that its color is "green."

This account of the gesture-language will have made it clear to the reader by what easy and reasonable means man can express his thoughts in visible signs.¹

So we may conclude that from these fundamentals, by which men formulated their special gestures, they soon became enabled to produce visible signs to represent "things," and, gradually, to sketch the same upon any plain surface. Thus the ideas became permanently fixed to be understood by others for any given time, by which the observers were reminded of separate facts, or continuous narratives.

¹ "Anthropology," by E. B. Tylor, London, 1881.

In due time, when religious rites were adopted, these written or engraved characters became symbols, and emblems, and were perpetuated from fathers to sons, along the track of time. Their engravings upon stone, either as monuments, tombs, obelisks, or temples, have existed from time immemorial to our day.

A distinction may well in each case be made between emblems, symbols, signs and tokens. There is usually some peculiar natural fitness about an emblem to suggest that for which it stands, while a symbol is something agreed upon or chosen to have a special meaning and to have this power of making the suggestion with or without any natural fitness, in fact the choice of the symbol may be arbitrary and have no natural relation at all. A sign is expected to actually suggest the thing in mind, while a token is something given as a pledge of sentiment or purpose. Consider as an example the various suggestions transmitted by the mere gift of a ring. Being endless in form it is accepted naturally as an *emblem* of eternity, and is also by custom adopted through universal consent as the *symbol* to mean constancy, continuity, everlasting faithfulness, and is also frequently given as a *token* of friendship or love, the placing of the ring upon the bride's finger in the marriage ceremony being a *sign* or gesture of important significance in that religious rite. The student can also compare the drawing of the circles in various magical rites, also the circular dances of the witches in Shakespeare's *Macbeth*, and of course the Masonic ceremony of circumambulation, the movement around the Lodge.

We may thus trace from the original elements of symbols the great variety of combinations which we find, in the representations of the various Deities, in all the ancient religions of the world. Among these, did our limits permit, we might with great profit trace the gradual development from the simplest forms to the most abstruse and recondite representations of Deity. As the learned Ralph Cudworth says:

Wherefore, from hence it plainly appears that these Platonic and Egyptian pagans, who thus reduced their multiplicity of God to the divine ideas, did not therefore make them to be so many minds or spirits, really distinct from the Supreme God (though dependent on Him, too), but indeed only so many partial considerations of one God, as being all things, that is, containing within Himself the causes of all things. And accordingly we find that the Egyptian Theologers called their religious animals symbols of the eternal ideas; so did they also call them symbols of God.

Celsus applauds the Egyptian Theologers talking so magnificently and mysteriously of those brute animals worshipped by them, and affirming them to be certain symbols of God.

But lastly, as God was supposed by these pagans not only to pervade all things, and to fill all things, but also He being the cause of all things, to be Himself in a manner all things, so was He called also by the name of everything, or everything called by His name; that is, the several things of nature and parts of the world were themselves verbally deified by these pagans, and called gods and goddesses. Not that they really accounted them such in themselves, but that they thought fit in this manner to acknowledge God in them, as the Author of them all.

So Paul said of the Athenians, that he perceived they were too superstitious.¹

Symbols were the means used from the remotest antiquity to transmit ideas — the objective form for the subject-matter in the mind.

That the investigation, or study, of symbolism is worthy of the attention of the greatest minds, we have the evidence in the great number of volumes which have been written on this subject in every age. These works demonstrate the value placed by learned men upon the study of symbols, emblems, and allegories, which have formed the foundation of every religious belief known to mankind. The remains of these are to be found, not only in the existing monuments of antiquity, but are to be traced in the religions, manners, customs, and habits of thought, and even modes of expression, in every nation, tribe, kindred, and people at present living upon this globe.

This might appear to be a rash assertion, but every successive step in this inquiry reveals the fact that symbols, known and applied to religious purposes, before the days of Abraham, are now used in the same manner. The fundamental principles taught in the Christian Church, and which constitute its peculiar dogmas, were well known and imparted to the initiates into the Mysteries of India, Persia, and Egypt, long centuries before Christ.

In fact, there is strong presumptive evidence that when the great Aryan² wave of emigration passed from Arya Varta to the South Eastward, and, crossing the Indus, swept before it to the

¹ "The Acts of the Apostles," xvii, 22.

² - One of the primitive peoples of Central Asia, the parent stock of the Hindus, Persians, Greeks, Latins, Celts, Anglo-Saxons, etc.

Southward, the great Turanian Races, who had preceded them and had long been inhabitants of the Peninsula of Hindustan, they carried these principles with them and engrafted them upon the superstitions which they found prevailing over the races thus subdued. Many of these beliefs, united with the Christian dogmas, are to be found in several branches of the Christian Church.¹

A simple and personal devotion may have no outward manifestation; but concurrent religious observances, systematized, demand a common method in which the many should coöperate, the idea inwardly experienced must be outwardly represented. This was the impelling motive for public worship — which was originally performed in adoration of the heavenly bodies, more particularly of the sun, the great benefactor of man, then of the moon and the principal stars, or as they were called the planets (moving stars).

The Mustarion Sacramentum, the “inward feeling” illustrated by some symbol, was not adopted. The originators of rituals substituted secret ceremonies, taking the Mysteries in a more literal sense, to conceal certain facts and peculiar doctrines from the people. Yet we find from Tertullian² that in the orgies of Mithras there was a remarkable rite, a kind of Sacrament, which was administered to the initiate by the Hierophant or Chief of the Priests.

When adopting symbols the simplest forms were selected which would express the idea to be conveyed. The words now in use for certain objects were, in the original language, selected to express, metaphorically, certain ideas.

From that country whence was partly derived our own language, we find that the people, our great ancestors, living mostly under the broad canopy of heaven, directed their religious or devotional thoughts to the glorious light, which, upon its daily return, was the source of all earthly desire. The fire (Agni), the early dawn (Ushas), the full daylight (Mitra),³ the Rising Sun, the meridian sun, and the declining and the setting sun, all had their appropriate names. The clouds of morning and evening, the

¹ See in this connection “Paganism in the Papal Church,” W. J. Wilkins, London, 1901, also “Pagan and Christian Creeds, Their Origin and Meaning,” Edward Carpenter, New York, 1920.

² Tertullian, “De Prescriptio,” chapter xl.

³ Mitra, Morning Star; Jupiter. Agni, Ushas, Mitra; these initials, A. U. M., constituted the Mystic NAME of the Hindus.

winds which gathered or dispersed them, also had their peculiar designations. So every object of nature which added to their pleasure and comfort, or in any manner interfered with these, so as to interrupt their daily duties and militate against their happiness, received corresponding names.

These, in succeeding generations, became the representatives of fictitious personages and supreme objects of worship, until in the classic days of Greece, which succeeded the allegorical age of Indian and Egyptian Mysticism, the grouping of the gods in the Pantheon was a complete personification of the powers of Nature, which man had deified. These gods were made his tyrants to control every emotion of the heart and every act of his life, thus placing the whole race of man under the dominion and power of the Priesthood of that Pantheon, who also exercised their authority in such a manner as to enslave the souls, as well as the bodies, of the worshippers at their shrines.¹

Max Müller, in his *Treatise on Words*, clearly shows from whence are derived certain words which, in our language, have become so common as to have lost their original technical sense.

Light

The great object of Aryan desire derived through the Latin Lux, from the Greek Luknos, was nearly the same in Sanskrit, and the Moon, Lukina. So the seven Stars in the North, being the Seven "Shiners," became the "Great Bear," because the same word, the Latin Luceo, was used for shining, and a bear, whose hair was shining. We have the Greek Lukabos, a year, a revolution of Luc; Lukeios, an epithet of Apollo; Lukos, a Wolf with shining hair, from leukos, white or shining, and sacred to Apollo; Lucus, a grove, because planted around the high places of Luc; the English word *Luck*, because it indicates prosperity, is represented by light.²

The Seven Stars, or Seven Rishis, were derived from Rishi, wanderer or itinerant, from Ri, and Rish, to go. Arktos — Arch, Riksha — Bear.

The worship of light passed to the causes of light; first of the sun, moon, and stars, then of fire; then into more solid forms, to

¹ And this priest-ridden control continues to the present day, even in nations called civilized.

² Faber, "Mysteries Caberi," Vol. I, p. 29.

represent the flame, upright stones, of conical and pyramidal form, rough stone or unhewn, as in Gaul and in Britain.

The worship of individuals, either real or mythical, was transferred to animals, which were made to represent them. From the doctrine of transmigration,¹ the soul of Osiris it was believed had passed into a *bull*, therefore that animal became the supreme object of worship; so the cat was in the same way reserved for Diana, and the cow for Isis. Now, writing hieroglyphically² contributes greatly to this species of idolatry. The Priests did then, as they have done ever since, hold the power and the method of interpretation from all but those whom they chose to initiate into those mysteries. Thus the explanation was concealed by this veil, so artfully thrown over their system, from all others.

Thus, the hieroglyph for God was a star, and the symbol of a Star was a Serpent, from whence proceeded the universal serpent worship which extended over the whole world.

We would not find it an unprofitable task to follow out to its legitimate conclusion the subject of the serpent symbol, but we shall only allude to some of the symbols in our further illustrations of this subject. It has been well settled that the serpent symbol was legitimately derived from the traditions of Paradise, so familiarly known and represented by all the nations of antiquity, and in their religious rites, it may be said, "The trace of the Serpent was over them all."

From this slight sketch it may be seen how religion, which was first pure, and an earnest outpouring of the heart to the great and beneficent Creator, decayed into gross idolatry.

We now pass from the general subject to the more special one of hieroglyphical writings. It is assumed that alphabetical characters in their first condition were substantive emblems or simple representatives of language.

From Samuel Shuckford, in his *Connections of Sacred and Profane History*, published in 1727, we learn that "the first language had but one part of speech, and consisted chiefly of a few names for creatures and things Mankind had to do with." Others

¹ Transmigration, the belief that after death the soul may pass from one body to another.

² Hieroglyphical, referring usually to the picture-writing of the ancient Egyptians and to inscriptions of similar type.

TEMPERANCE, FORTITUDE, PRUDENCE AND JUSTICE



do not concur in this view of the matter and are the rather inclined to say: "The art of thinking, which is the arrangement of our ideas from the perceptions of natural objects, can not exist without some degree of reason; and the various and abstruse combinations of reason will scarcely be produced without the use of words expressing *qualities*, action, or passion, as well as connectives to draw consequences or blend ideas which are relative, uniform, and rational."

Originally, names invariably represented innate or the inner and peculiar personal qualities as these were understood universally among those using a common language. Whence the origin of this ancient custom no man can determine, although it is attempted to show that animals received names which in their utterance would indicate some distinguishing trait or characteristic. However, it is quite certain that the oldest alphabets, in their elements, represented substantive objects, as in Hebrew and the alphabets related to it, namely, Aleph א, the Ox; Beth ב, a House or enclosure; Gammel ג, a Camel. Spineto¹ says: "The original mode of writing was the exact figure of the object, which, for the sake of diminishing labor, became first simple drawing of the outline, and ultimately an arbitrary mark, which produced the three different modes of writing among the Egyptians, generally designated by the appellations of hieroglyphic, demotic, and hieratic," that is picture-writing, or its simplified form, of the sacred alphabet.

A great cause which advanced the conventional system of written signs or characters was the imagery of primitive language. One author says:

Rhetoric, which springs naturally out of language, became a Science when reduced to a system; natural figures, untrammelled by the restriction of rules, became more expressive: Cain's inquisitive reply to the stern demand was, "Am I my brother's keeper?" Lamech says to his wives: "Hear my voice, ye wives of Lamech, and hearken unto my speech, for I have slain a man to my wounding and a young man to my hurt. If Cain shall be avenged seven fold truly Lamech seventy and seven fold."

In the Nabathean² alphabet, reputed to have been Antediluvian, or dating from before the Flood, if they wished to state

¹ Spineto, "Hieroglyphs," ix, p. 297.

² The Nabathae were an Arabian people whose capital city was Petra. They fell under Roman control and were last heard of in 106 A.D.

in what manner a man died by a violent death, they used one of these picture characters, namely:



1st, Lightning. 2d, Guillotine, or Severed Head. 3d, Serpent. 4th, Hatchet. 5th, Poison. 6th, Dagger. 7th, Cord. To express firmness of mind, personal strength and courage, some stately or majestic production of nature was employed, as the *Oak* and the *Lion*. A warrior was termed a Lion, or an Oak; on the contrary, an irresolute or weak man was represented by a Reed; insincerity by a Serpent, and fidelity by a Dog.

Let us, for example, suppose that the letter B was called Bai and such a term primarily meant *being* or *existing*. We are told *Bai* was the Egyptian denomination for a branch of the Palm-tree, which tree was anciently regarded as an emblem of Being, Existence, or Immortality; again, Horapollo says, *Bai* signifies a Hawk, the Soul and the Wind, wherefore the Egyptians used the Hawk as a symbol for the Soul.

The Greeks called the palm-branch *Baion*, *Bais*, and *Beta* or *Baita*, the letter *B*, preserves the sound of Hebrew *Beth* or Egyptian *Bat*, but the idea of the name, in Greek from *Bei baioo*, to confirm, establish or place in a permanent state of existence. The Latins called this letter *Be*, nearly the simple name of the Bai or symbolical palm-branch. And *Be* in the Celtic conveys the same leading idea of existence. Irish *Be* is the term for Life; Cornish signifies Be, Am, Art, Is, Existent.¹

The Hebrew word for the Deity is called the Tetragrammaton² and is also derived from the phrases "to be," "I am," "I will be," "I am all that exists." In Egyptian, the same word is used for the principal Deity.

The origin of hieroglyphics was simply picture-writing, and consisted in the representation of a drawing of any visible object connected with it. Improvements arose to obviate difficulties and meet the necessities of circumstances as they occurred, and in due season a regular system was ordained, and became conventional and determinate. Thus, certain symbols became known and established for certain characteristics; as, for instance, the Hawk, as an emblem of the Supreme Deity, because of its piercing sight and swiftness; the Asp, not being supposed to be subject to old age,

¹ Edward Davis, "Celtic Researches on the Origin, Traditions, and Language of the Ancient Britons," p. 339, in Oliver's Lecture V., p. 64.

² "Tetragrammaton" signifies a word of four letters.

and also moving without limbs; the Crocodile, because it was understood popularly to have no tongue, for which organ God has no occasion.

At the period of the greatest perfection of Egyptian writing there were three kinds, namely, Epistolic, Hieroglyphic, and Symbolic. The Priests had a fourth, which was termed Hierogrammatic, which was known only to their order. Modern writers subdivide the above classes into:

1, Pure Hieroglyphic, or picture; 2, Linear Hieroglyphic, or emblems; 3, Phonetic Hieroglyphic, or representations of sound; and 4, Demotic, or Epistolographic, or Enchorial¹ writing, for the uses of common life.

Symbolic writing was subdivided into three parts, namely, Curiologic, speaking literally; Tropical, a figure; and Allegorical, description of one thing, under the image of another.

This was for greater secrecy, each admitting of a different method of interpretation, which was communicated only to a few.

In the Curiologic style, the moon was pictured by a crescent; Tropically by a Cat; Allegorically by the figure of Isis or a veiled female. The Sun in the Curiologic style was represented by a disk; Tropically by an Ox, and Allegorically by a figure of Osiris.

The word Symbol, derived from Sumbolon (Symbolum), means that which represents, or is a sign of something expressing to the initiate a doctrine, thought, or principle; Emblem, from Emblema, first signified work inlaid, or raised ornaments, or Mosaic work; now it is frequently but incorrectly used to mean the same as symbol.

Iamblichus² says that he considered the mode of teaching by symbols most necessary, and that nearly all the Greeks cultivated it, as the most ancient and transcendently honored by the Egyptians, and adopted by them in the most diversified manner.

The first requisite of a symbol is, that it shall really mean something; that it shall be in its nature a proper and adequate sign and token of something;

¹ Enchorios, meaning popular, common, and invented at a late period. They perfected another system of magical communication which buried cabalistic secrets in comprehensive phrases, that were not only mysterious, but absolutely dangerous and misleading to the ignorant. Sooth-sayers and fortune-tellers were magic alarm-posts; philters and dangerous compounds were treasure chambers, etc.

² See the "Vita Pythagoras, the Life of Pythagoras," written by Iamblichus, or Jamblichus, who flourished about 283 to 333 A.D., a philosopher popular at Alexandria.

and the second is, that this something shall be worth knowing and remembering.¹

The Origin of the science of Symbols is lost in the night of time, and seems to connect itself with the Cradle of Humanity; the most ancient Worships submitted to its law; the Arts of design, Architecture, Statuary, and Painting were born under its influence, and the primitive writing was also one of its applications.²

Everything is Emblematic, everything is Figurative, everything is more or less Hieroglyphic amongst the Ancients. They began in Chaldea by placing, or rather by giving to some Constellations the name of the Ram, and of the Bull, either to signify the productions of these Animals during the Spring, or to pay a peculiar homage to the Deity, as soon as they began to depart from the religion of Noah. Fire was the symbol of the Deity among the Persians. The rising of Sirius or Dog-Star informed the Egyptians of the inundation of the Nile. The Serpent, holding its tail in its mouth, became the image of eternity. The whole of nature was disguised and emblematically represented by the primitive inhabitants of our globe. If we place all the symbols and emblems which we have received from antiquity under the inspection of a man of sense, or even of a scholar who had never heard of them, he will not be able to explain any of them. It is a figurative and emblematic language which requires a particular study before it *can be understood*.³

One of the most beautiful of the ancient figures is that of Timæus of Locri, who describes Deity to be "a Circle whose centre was everywhere and whose circumference nowhere."⁴

The philosophy of the Egyptian Priests was abstruse and hidden; enveloped in fable, and allegory, and exhibiting only dark hints, and obscure resemblances to truth, and thus much even the priests themselves insinuate to us, in many instances, particularly in those sphinxes which they seem designedly to have placed before their Temples, as types of the enigmatical nature of their theology. Of this nature was the inscription engraved upon the base of Minerva's statue at Sais, whom they look upon the same as Isis, namely: "I am everything that has been, that is, and that shall be; Nor has any Mortal ever yet been able to discover what is under my Veil."⁵

The name of AMUN-AMN is interpreted by Manetho⁶ to signify "Concealment," or something which is hidden. Osiris is designated under the hieroglyphs of an eye and a scepter, the former

¹ Albert Pike.

² Portal, "Symbols des Egyptiens."

³ Spineto, "Lectures on Elements of Hieroglyphics."

⁴ Albert Pike.

⁵ From "De Isidi et Osiride," by Plutarch, a Greek author who lived about the period 46 to 120 A.D., and who was a lecturer on philosophy at Rome during the reign of Domitian.

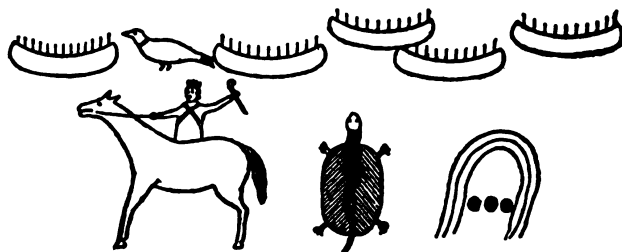
⁶ Manetho was an Egyptian priest and historian who lived during the reign of Ptolemy II., born about 309 and died 246 years before Christ.

denoting his providential wisdom, as the latter does his power, they being the two most distinguishing characteristics of Deity. Also of symbols — “Under which the Mystics endeavored to lead their votaries to the knowledge of divine truth, and, though some of these are more clear and explicit than others, yet are they not any of them without hazard; for whilst some persons by wholly mistaking their meaning and application, have thereby plunged themselves into superstition, others, that they might avoid so fatal a quagmire, have unawares dashed themselves upon the rock of atheism.”

It was principally among the East Indians, Egyptians, and Syrians that the most extraordinary emblems were consecrated to religion.

A South Sea Island Missionary tells how once being busy carpentering, and having forgotten his square, he wrote a message to his wife for it, with a piece of charcoal on a block, and sent it by a native, who, amazed to find that the block could talk without a mouth, for a long time afterwards carried it hung around his neck by a string, and to his wondering countrymen told what he saw it do.

The art of writing, however strange and mysterious it seemed to the savage tribes of men, was developed from steps of invention. Uncivilized men took the first step in writing by making pictures of such natural or artificial objects known to them.



PICTURE-WRITING, ROCK NEAR LAKE SUPERIOR (AFTER SCHOOLCRAFT).

The picture-writing here illustrated and which was used by hunting tribes of American Indians, records an expedition across waters, led by a chief on horse-back, having a magical drumstick in his hand.

There were fifty-one men in four canoes, the first being led by

an ally of the chief whose name was Kishkemunazee (Kingfisher), as shown by the bird. The land tortoise, the emblem of land, shows that they reached the other side of the water, the picture of the three suns under the sky indicating three days in crossing.

When the tortoise is painted to represent land it is not a mere imitation, but has become an emblem or symbol. The bird does not represent a real kingfisher, but a man of that name; this becomes the first step toward phonetic writing or by sound, that is, to make a picture stand for the sound of the word to be spoken.

E. B. Tylor says in his *Anthropology*, see page 169:

How men may have made the next move toward writing may be learnt from the common child's games of *rebus*, that is by writing words "by things." Like many other games, this one keeps up in child's sport what in earlier ages was man's earnest. Thus if one writes the word "waterman" by a picture of a water-jug and a man, this is drawing the meaning of the word in a way hardly beyond the American Indian's picture of the kingfisher. But it is very different when in a child's book of puzzles one finds the drawing of a water-can, a man being shot, and a date fruit, this representing in rebus the word "Can-di-date."

For now what the pictures have come to stand for is no longer their meaning, but their mere sound. This is true phonetic writing, though of a rude kind, and shows how the practical art of writing really came to be invented. This invention seems to have been made more than once, and in somewhat different ways. The old Mexicans, before the arrival of the Spaniards, had got so far as to spell the names of persons and places by pictures, rebus fashion. Even when

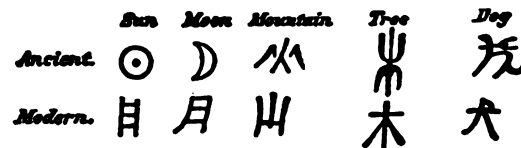


PATER NOSTER ON MEXICAN PICTURE-WRITING (AFTER AUBIN).

they began to be Christianized, they contrived to use their picture-writing for the Latin words of their new religion. Thus they painted a flag (*pa*), a stone (*te*), a prickly pear (*noch*) — which were together pronounced *pa-te-noch-te* and served to spell *pater noster*, in a way that was totally exact for Mexicans who had no *r* in their language. In the same

way they ended the prayer with the picture of water (*a*) and aloe (*me*) to express *amen*.

This leads on to a more important system of writing. Looking at the ordinary Chinese characters on tea-chests or vases, one would hardly think they had to do with pictures of things. But there are fortunately preserved certain early Chinese characters, known as the "ancient pictures," which show how what were at first distinctly-formed sketches of objects, came to be dashed off in a few strokes of the rabbit's hair pencil, till they passed into the meaningless looking cursive forms now in use, as is seen.



CHINESE ANCIENT PICTURES AND LATER CURSIVE FORMS.

The Chinese did not stop short at making such mere pictures of objects, which goes but little way toward writing. The inventors of the present mode of Chinese writing wanted to represent the spoken sounds, but here they were put in a difficulty by their language consisting of monosyllables, so that one word has many different meanings. To meet this they devised an ingenious plan of making compound characters, or "pictures and sounds," in which one part gives the sound, while the other gives the sense. To give an idea of this, suppose it were agreed that a picture of a box should stand for the sound *box*. As, however, this sound has several meanings, some sign must be added to show which is intended. Thus a key might be drawn beside it, to show it is a *box* to put things in; or a leaf if it is to mean the plant called *box*; or a hand, if it is intended for *box* on the ear; or a whip would show it was to signify the *box* of a coach.

This would be for us a clumsy proceeding, but it would be a great advance beyond mere picture-writing, as it would make sure at once of the sound and the meaning. Thus in Chinese, the sound *chow* has various meanings, as ship, fluff, flickering, basin, loquacity. Therefore, the character which represents a ship, *chow*, which is placed first in the figure as represented afterward with additional characters, to show which particular meaning of *chow* is intended.

These examples, though far from explaining the whole mystery of Chinese writing, give some idea of the principles of its sound, characters, and keys of determinative signs, and show why a Chinese has to master such an immensely complicated set of characters in order to write his own language.

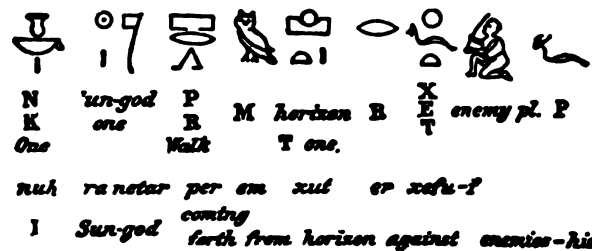
Next as to the cuneiform or arrow-shaped writing, such as is to be seen at the British Museum on the huge man-headed bulls of Nineveh, or on the flat baked bricks which were pages of books in the library of Sennacherib. The marks, like wedges or arrow-heads, arranged in groups or rows, do not look much like pictures of objects. Yet there is evidence that they came at first from picture-writing; for instance, the sun was represented by a rude figure of it by four strokes arranged round. Of the groups of characters in an inscription, some serve directly to represent objects, as man, woman, river, house, while other groups are read phonetically as standing for syllables.

The inventors of this ancient system appear to have belonged to the Akkadian group of Nations, the founders of early Babylonian civilization. In later ages the Assyrians and Persians learned to write their language by cuneiform characters, in inscriptions which remain to this day as their oldest records. But the cuneiform writing was cumbrous in the extreme, and had to give way when it came into competition with the alphabet. To understand the origin

of that invention, it is necessary to go back to a plan of writing which dates from antiquity, probably even higher than the cuneiform of Babylonia, namely, the hieroglyphics of Egypt.

The earliest known hieroglyphic inscriptions of Egypt belong to a period approaching 3000 years before Christ. Even at this ancient time the plan of writing was so far developed that the scribes had the means of spelling any word phonetically, when they chose. But, though the Egyptians had thus come to writing by sound, they only trusted to it in part, combining it with signs which are evidently remains of earlier picture-writing. Thus the mere pictures of an ox, a star, a pair of sandals, may stand for ox, star, sandals.

Even where they spelled words by their sounds they had a remarkable way of adding what are called determinatives, which are pictures to confirm or explain the meaning of the spelled word. One short sentence given as an example from Renouf's *Egyptian Grammar* shows all these devices. The meaning is: I (am) the Sun-God coming forth from the horizon against his enemies:



Here part of the pictures of animals and things are letters to be read into Egyptian words, as shown underneath. But others are still real pictures, intended to stand for what they represent. The sun is shown by his picture with a *one* mark below, and followed by the battle-axe, which is the symbol of divinity, while further on comes a picture of the horizon with the sun on it. Besides these, some of the figures are determinative pictures to explain the words, the verb to walk being followed by an explanatory pair of legs, and the word enemy having a picture of an enemy after it, and then three strokes, the sign of plurality. It seems that the Egyptians began with mere picture-writing, like that of the barbarous tribes of America, and though, in after ages, they came to use some figures as phonetic characters or letters, they never had the strength of mind to rely on them entirely, but went on using the old pictures as well.

How they were led to make a picture to stand for a sound is not hard to see. In the figure a character may be noticed which is read R. This is an outline of an open mouth, and indeed is often used to represent a mouth, but the Egyptian word for mouth being R, O the sign came to be used as a character letter to spell the sound R O or R wherever it was wanted. So much of the history of the art of writing may thus be read in a single hieroglyphic sentence.¹

¹ E. B. Tylor, "Anthropology," pp. 173, 174.

Firmly believing that the guiding hand of an all-wise and overruling Providence has conducted mankind from his earliest appearance on earth, commencing, as we have endeavored to show, with his primitive notions of things and his efforts to illustrate his first crude and imperfect ideas and clearly to demonstrate his gradual advancement in expressing those ideas, until he had accomplished the same by framing alphabetical writing — as shown in the earliest written languages — we will endeavor to demonstrate that it must have been by divine revelation that this was finally accomplished in the gradual development of man's inventive genius implanted by divine providence in the "Three Revelations."

It would seem evidently proper in the examination of symbolisms in connection with the ancient religions that we should also examine that religion which, commencing with Moses and the Children of Israel, has gradually advanced and spread over the whole world.

CHAPTER ONE HUNDRED THIRTEEN

SYMBOLISM OF FREEMASONRY

Three Revelations



THE Will of God as the supreme rule of right is found expressed in the moral constitution of the world; of the agent himself, and of Holy Scripture. It is generally admitted that these three forms of the revelation of the Divine Will do exist. But the light of nature, or moral teaching, from the moral constitution of the world and of man is undervalued by some.

Those who deny Christianity as a system, and simply believe in the existence of God only, place too high an estimate upon the Light of Nature, and reject the authority of the revelation of the Mind and Will of God in the Scriptures, known to us as the Old and New Testaments.

It is for the philosophical mind to discover that "these three copies of the Will of God are from the same Divine Mind," "That the same fundamental moral principles and tendencies are embodied in all of them."

Now we write for those who, as Freemasons, have, solemnly and in the presence of many witnesses, professed a firm belief in God, and that they put their "trust" in Him. Therefore we must confidently expect that every Freemason who may read this thesis will understand that he is under moral obligations to obey the will of that God in whom we trust. In that confidence we shall proceed to show how the Will of God has been revealed to man.

From the histories of all the ancient nations we learn this fact, that, commencing with the earliest form of religion down to the present Christian era, in the year of the creation of the world commonly known as Anno Mundi 4000, according to the recent chronology, every form of religious faith has been founded in a

“Christos,” “the Anointed,” hence each was a form of “Christianity.”

The “Fall of Man,” or the loss of innocence, was well acknowledged in all the ancient theologies and philosophies, and that a “restoration” was to take place was also admitted. The effort in every mythology was to complete that restoration by means of a “Divine Saviour.”

In our Masonic system of the first era there is no question whatever in the minds of all impartial examiners that the authors of the system designed to teach the dogmas peculiar to Christianity. The revolution of 1717 divested Freemasonry of most of its sectarian dogmas, and opened the way for the admission of all who would merely confess belief and trust in a Deity. Nevertheless, in later years, measurably between A.D. 1760 and 1800 the several lectures introduced, gradually, a more evident acknowledgment of the Christian elements than existed from the revolution in 1717 to the former date, 1760. The lectures, now used in every State of the Union, clearly teach those dogmas.

The use of the Sacred Writings, holding as they do a position representing, *par excellence*, the “Great Light,” evidently demonstrates the belief in their direct inspiration from God himself, or the whole matter is an imposition and should be removed from our ritual. To declare solemnly that the Bible “is the inestimable gift from God to man” is a “solemn mockery” if it be not the acknowledged “Holy Writing.”

The Bible is, therefore, the conceded guide for all of our conduct. If not inspired by that confession, then we are defrauding every candidate who receives the Entered Apprentice’s degree.

Assuming that we are honest men in our declarations, we proceed with our argument.

First Subject. — Revelation in External Nature.

The Constitution of the World is but partially discerned by man, and the revelation of the Will of God is but dimly perceived therein. The light of conscience and direct revelation are necessary to assist him in understanding external nature.

(a) External nature may reveal to man somewhat of God’s Will from its constitution, when in all its parts he may discover in

the government of God therein that "there is a fixed connection between virtue and happiness and between vice and misery as the result of cause and effect. We may thus conclude that God has so constituted all Nature that he approves of Virtue and condemns Vice." "These moral tendencies are universal, being everywhere observed in creation and providence, and in individual and social experience. They are inevitable: — vice, in the long run, producing misery; and virtue producing happiness, by a law as unchangeable as the law of gravitation." Plato said, by the Sophist Hippias: "Now, by Jove, I must here confess that I do perceive plain traces of a Divine Law; for that laws should bring along with them their own penalty when broken is a most rare device, to which no mere human legislator has even yet been able to attain."

There is, evidently, to every reflecting mind, in God's Universe "a vast and wondrous system of moral compensations and moral retributions embracing all the subjects of the Divine Government."

(b) *Not easily interpreted.* In this form it is very difficult to interpret the Will of God. That wonderful man Paul said that the invisible things of God — His eternal power and Deity — may be made known by things that are seen, yet man, limited as he is, bounded by the enslavement of the flesh, can see but dimly the record of the moral attributes and moral law by the results of causes in the natural world. From these sources only those who have attained to the highest philosophy can even remotely see the rule of right from external nature. Nevertheless, we may perceive, even if remotely, that God contemplated, in the creation of the universe, that all things should work together for a specific purpose, and in His infinite mind there could not be a separation of the moral attribute from those essentially necessary in His character as the Supreme Governor and Creator of all things.

Second Subject. — Revelation in Man's Nature.

We presume that in the original creation of Man, the revelation of the Will of God, in man's moral constitution, must have been clear and perfect. Is this the case now with man? And may we well ask, how and when did the change take place? Observation and our own personal experience clearly demonstrate the

fact "That it is now defective and dim," and the teaching of revelation also confirms the truth.

The following is for us all the immediate and practical rule:

A rule of right, in order to be in the highest sense *practical*, must be *always at hand* and in *readable* form. For being essentially and always active, emergencies of moral action must be constant and often sudden and unexpected, so that time is not always given for consulting some outward rule to be comprehended by the processes of reasoning. The Author of man's being has, therefore, placed a revelation of the rule of right in the soul, to be read intuitively, and so to furnish a practical guide suited to his circumstances.

For mankind in general, experience teaches us that this rule is the chief practical guide for moral conduct. Professor Haven says on this subject:

Within certain limits, the moral nature of man decides, without hesitation, as to the character of given actions, and approves and condemns accordingly. It is seldom at a loss as to the great dividing lines which separate the kingdom of right and wrong. It is the voice of nature, essentially the same in all climes and ages of the world, approving the right, condemning the wrong. It is the voice of God speaking through the moral nature and constitution which has been bestowed upon His creatures. Thus it is that they which have the law within are a law unto themselves.

This inner sense of moral rectitude can not be the ultimate guide, for it is well known that education, location, customs, and habits control our ideas of right and wrong in the abstract. It is also true, that as we change from one kingdom or nation to others we do find the inner consciousness of men differing — wherefore, we are forced to find the ultimate principle, by which to decide between any two conflicting ideas of moral rectitude. We thus come to a direct revelation by "Scripture" which, when received as those of divine inspiration, we are of necessity to obey them, as the Mind and Will of God; and to which we must refer as standards for our government.

The Christian theologians have, in all the past, written constantly in advocacy of the divine origin of the "Bible." It is not our province, in so short an article as this must be, to enter at all into a discussion of the validity or the "Authenticity" of the Text of Scripture. Volumes have been written, and but few have been convinced, save those already "believers." Hence we content ourselves in this "dictum": As Freemasons, we receive it as the

ultimate standard of our morality, and by it, as our adopted "Constitution," we must inevitably be tried, and be acquitted or condemned. If it be but of human origin, it is nevertheless the *foundation* upon which every moral principle in Freemasonry now stands; just as we are governed by the Constitutions, Rules, Regulations, and Edicts which are acknowledged as of human authority only, and do govern us in our common jurisprudence throughout the entire world of Freemasons, so do the Scriptures rule and govern our ethics and moral conduct, whether they be human only, or of divine origin. Those moral principles, clearly set forth in the Bible, appeal to the moral consciousness of mankind in general; and it is only in the minds of those who have suffered their moral principles to be *atrophied* or wasted away, that there ever has been or ever will be anyone to deny this. Among all enlightened and good men it is "the most perfect expression of the law of human duty."

"In bringing to light new relations, as arising out of man's sin, the ethical system of the Bible has vastly widened the sphere of duty." We must believe in the infinity of God; but the infinite God can not, by us, in the present limitation of our faculties, be comprehended, but only conceived. A Deity understood would be no Deity at all; and it is blasphemy to say that God only is as we are able to think Him to be. We know God according to the finitude of our faculties; but we believe much that we are incompetent properly to know. The infinite God is what, to use the words of Pascal, is infinitely inconceivable. Faith, Belief, are the means by which we apprehend what is beyond our knowledge. In this, all divines and philosophers worthy of the name are found to coincide; and the few who ascribe to man a knowledge of the infinite do this on the daring, the extravagant, the paradoxical supposition either that human reason is identical with the divine, or that man and the absolute are one.

In man's condition, growing out of his imperfect nature and the uncertainties of a correct understanding of duties, a revelation became a necessity, so soon as his change from a sinless to a sinful state occurred. We here encounter at once the skeptical view which denies the present sinful state of man. Let us then assume man as sinless and take the following sketch of Cousin to illustrate the present condition of things — Good and Evil. You

will agree with me that man is, 1st, sinful; or 2d, man is sinless. There is no middle term of this category.

If we do not admit the essential distinction between good and evil, between virtue and crime, crime founded on interest, virtue founded on disinterestedness, then human language and the sentiments that it expresses are inexplicable.

Disturb this distinction, and you disturb human life and entire society. Permit me to take an extreme, tragic, and terrible example. Here is a man that has just been judged. He has been condemned to death, and is about to be executed — to be deprived of life. And why? Place yourself in the system that does not admit the essential distinction between good and evil, and ponder on what is stupidly atrocious in this act of human justice. What has the condemned done? Evidently a thing indifferent in itself. For if there is no other outward distinction than that of pleasure and pain, I defy anyone to qualify any human action, whatever it may be, as criminal, without the most absurd inconsequence. But this thing, indifferent in itself, a certain number of men, called legislators, have declared to be a crime. This purely arbitrary declaration has found no echo in the heart of this man. He has not been able to feel the justice of it, since there is nothing in itself just. He has therefore done, without remorse, what this declaration arbitrarily interdicted. The Court proceeds to prove to him that he has not succeeded, but not that he has done contrary to justice, for there is no justice.

I maintain that every condemnation, be it to death, or to any punishment whatever, imperatively supposes, in order to be anything else than a repression of violence by violence, the four following points:

1st, That there is an essential distinction between good and evil, justice and injustice, and that to this distinction is attached, for every intelligent and free being, the obligation of conforming to good and justice.

2d, That man is an intelligent and free being, capable of comprehending this distinction, and the obligation that accompanies it, and of adhering to it naturally, independently of all convention, and every possible law, capable also of resisting the temptations that bear him towards evil and injustice, and of fulfilling the sacred law of natural justice.

3d, That every act contrary to justice deserves to be repressed by force and even punished in reparation of the fault committed, and independently too of all law and all convention.

4th, That man naturally recognizes the distinction between the just and the unjust and knows that every penalty applied to an unjust act is itself most strictly just.¹

In the Scriptures we find all that is necessary for man to do in his progress toward reinstatement to his original sinless condition. It is no argument against the Bible that men differ in regard

¹ Victor Cousin, in the "True, Beautiful, and Good" (*Du Vrai, du Beau, et du Bien*, 1858), p. 223.

to the very language of it, and that such differences have created bigotry, fanaticism, hatred, persecution, and death. All those results are the demonstrations, palpably true, of the sinfulness of man, his selfishness, ambition, and lust for power, in utter opposition to those very teachings in the Bible by which he should be guided to a course of love, compassion, charity, and beneficence. In all ages men have done precisely the same things to their fellow-men before the Bible was written; and since then, when in utter ignorance of its existence, when there were no redeeming features in their savagery, inhumanity, and devilishness.

The influence of the morality of the Bible has tended, continually, to change the fierceness of the natural man to those milder and heavenly virtues of love, compassion and charity.

Third Subject. — The Written Revelation is the Perfect Form of the Supreme Rule; it is the clearest expression of the Divine Will.

Every intelligent man will say that a character modeled after the morality of the Bible is a perfect character: as was that of Jesus, the "*Christos*" of the Bible. Every departure from that perfect type detracts from a perfect character. Let us refer to those characters who were represented centuries before his advent and see if in their conduct they were up to his standard. Were the "*Chrishna*" of India, Mithras of Persia, Osiris of Egypt, Dionysus, Bacchus, Orphæus and Adonis, of classic days, such as to be examples for us to follow? Were they not all of them the mere creations of human imaginations? Who now believes that any one of them ever had a real existence?

They were all characters of human origin in the mythologic ages, designed as the "*Saviours*" of men, each one emphatically the representative "*Christos*," or Christ of his particular Nation; and the religious system designed to restore the lost and fallen race of man. This idea was derived from the traditions of the fall of man, by means of the Serpent, Kalinac. Chrishna, in the Ninth Avatar, is represented as the Good Black Shepherd stamping the head of the Serpent Kalinac with his heel, while he holds the reptile aloft by his tail. In the Tenth Avatar, which is yet to come, Chrishna, the "*Anointed*," is to restore the race of man to its first innocence and happiness. Hence, we assert, that since God promised to Adam that the "*seed of the Woman should bruise*

the head of the Serpent," Christianity, in some form, has existed ever since. The Old Testament writings throughout foreshadow the "Saviour, Christos," and the Jews are yet looking for Him to come, to restore them as the children of Abraham to their national greatness once existing. Christians say He has come already. Now as Freemasons we decide not between these, but receive them all as our brethren, and the One God as our Heavenly Father, revealed to us as such in the Great Light of Freemasonry.

"Aristotle has said that man was a political animal — he certainly is a religious animal, as the history of mankind shows from the earliest ages."

In the twofold nature of man no one has a right to exalt either side of this nature at the expense of the other; also in the double nature of his intellectual faculties we have no right to atrophy or waste either the reason, on the one side, or the sentiments, in the opposite direction. But it is the result of true wisdom to keep them in due balance for the proper development of the intellect, for the wisest and best of purposes. Moreover, it has been shown that man in his relation to his fellowman must also be held in the twofold relation of egoism and altruism, for self and for all.

Every animal instinct prompts him to a pure selfishness, continued until that instinct be satisfied. In the sentimental nature of man we find the promptings to social life, and altruism becomes a balancing force which brings the animal instincts to the equipoise or balance, when controlled by reason. When the sentimental faculties control, it is because the reasoning force has become weakened; where sentiment is suppressed, the reasoning powers have been unduly stimulated.

From time immemorial man has manifested the sentimental part of his nature in worshipping something by him considered his superior. As has been shown already, his worship, in the form of sacrifices offered, has been to satisfy an offended Deity. How did he know of a Deity? and how know that the Deity was offended?

Self-consciousness of wrong done was the inner monitor, which taught man what was right and what wrong, in regard to the Superior Power. That men, among themselves, soon made laws for their moral government we can readily understand; but how did man first comprehend that above him was a power to which he was responsible? That of himself he should arrive at any such

definite conclusion as to require him to please an offended being, is incomprehensible to us; it is out of all human scope and can only be referred to a direct revelation of God Himself to Man.

The very universality renders it certain. No mere accident could have communicated such ideas from nation to nation, and keep up the superstitious notions so prevalent among the most abject and deplorable savage tribes as are found in America and in Africa, where fetichism of the lowest, most grovelling kind, "keeps alive some memory of the old truth in the human heart." To deny this is to deny everything concerning the spiritual history of man, and closes our eyes to the broad daylight of facts, and challenges a logical proof of the shining of the mid-day sun itself; both, alike, self-evident propositions, requiring no proof, they are our axioms.

That God exists is as true as that the sun shines continuously, and spreads light over the entire solar system, interrupted only by partial clouds, as they screen the earth from his rays. As well might we deny the existence of the sun at midnight, because we can not see him or any evidence of his light, as to deny God, because we can not see Him directly or, in our estimation, any evidence of His overruling power. Yet in all times and in every nation men have had faith in a Deity; they have put their trust in Him; have worshipped Him in some form or other; and have framed theories in regard to Him, His nature and His attributes, and hence have arisen mythological systems, philosophical hypotheses, and religious formularies by which man can approach nigh unto that great Being, recognized as the great Force of the Universe.

However many diverse gods there may have been, and howsoever differently portrayed in the different nations and separate mythologies, yet they can all be traced to but one great Deity or Supreme God, of whom all the others were, originally, emanations, receiving names descriptive of their peculiar functions, which in time became humanized or personated and worshipped as distinct gods.

Again, in the original theocratic systems of India, Assyria, and Egypt, three persons are distinctly set forth in the God-head, and their peculiar attributes, alike, each to each, as Crea-

tor, Preserver, and Destroyer, this last term evidently signifying the dissolution of animal form to reproduce a spiritual regeneration and resurrection to immortality.

In the Indian system the office of the second person of the Trimurti is that of the Preserver of Man, and in the Nine several Avatars or Incarnations he has indicated his office, and more particularly in the Ninth, where as the Good Black Shepherd, or Chrishna, "Anointed One," he treads upon and bruises the head of the Old Serpent Kalinac, thus demonstrating the promise in Genesis, chapter iii, verse 15.

Now what do all these well-known myths refer to if not to the separation between God and Man? the necessity of reconciliation and the provision made by the Deity for such reconciliation? As far back as we are able to extend our examinations into the history of man, we find him striving to become in perfect accord with God. Hence all of his sacrifices to please an offended Deity. We have the best of opportunities to study the paganism of the earliest civilizations of the Old World, compared with that of all the intermediate centuries and the present day. We know from the Old Testament precisely the ceremonial law and observances of the Mosaic economy and the subsequent history of the Israelites to the present day.

We have the Koran from the day it was first issued by Mahomet to its spread of the principles and practices of the many millions now governed by it. Yet, when all these come into the light of the Gospel of Christ they vanish like the morning mist before the glorious sun as it rises above the horizon.

We are not ignorant of the objections urged by all skeptical writers as to the inaccuracies of the Old Testament as well as the New. Moses did not make so many mistakes as he is charged with by Volney, Voltaire, Paine and Colenso. They all forget that this is an age of inquiry and Theists are no longer afraid to read, study, and controvert infidel authors. The discoveries made in the very country over which Moses conducted his people have demonstrated incontestably the truth of the entire narrative concerning the wanderings of the Children of Israel. He who denies this, after reading those official narratives in connection with the Mosaic account in Exodus and Numbers, must be set down to the account of "None so deaf as those who will not hear."

Competent authorities are prepared to prove, analogically, geographically, topographically, and philologically, that the accounts in Exodus and Numbers must have been written on the spot, at the time, and by an active participant in the scenes and places portrayed and described.

We need not now advocate any inspiration for the text, any more than we would for Gordon's *Annals of the Revolutionary War*. He was a contemporary writer cognizant from day to day of the events of the times, and stated them as he saw or heard of them, liable to mistakes and receiving incorrect information. So with the Pentateuch, the five books of Moses, giving an account of the exodus and wanderings for the forty years between Egypt and the east banks of the Jordan. He who now should explore that country from Rameses through the Desert of Sinai, and old Moab, or should critically examine the official reports of scientific men and Oriental scholars combined, would be obstinately, willfully blind, if not convinced of the truthfulness of the narrative, so far as the essential facts are at issue.

We must remember, that all the books contained in the Old Testament have come down to us from the days of Ptolemy Philadelphus, almost pure and unaltered, save in some non-essential features, as the Septuagint, agreeing, not only with the Hebrew handed down to us from that people, but corroborated by Josephus, who wrote after our Christian era began. The differences between the Hebrew and the Septuagint are no greater than between any English translation and an original classic work.

Beyond the time of Alexander the Great, back to the return from Babylonish captivity, we rely upon the Scribes, who professed to copy the sacred books precisely as given to them, from age to age, for the preservation of the text. Extreme care was observed and exactitude insisted upon, in every copy of the Law, the Prophets, Psalms, and Histories. To prove this conclusively, we have only to state the facts connected with the translation of the Hebrew Scriptures into Greek at Alexandria by order of Ptolemy Philadelphus, by the Seventy Jews (319 B.C.). A certified copy was furnished by the High Priest at Jerusalem and it was forwarded to Alexandria, and the Seventy completed the translation into Greek. That version we have at the present day; it has been carefully compared with the Hebrew Scriptures handed

down from Jerusalem and copies of which are in the hands of the Jewish people all over the world.

It is found that no more material differences occur between the original and the Septuagint, than might be anticipated in a translation from an ancient to a more modern tongue, and as between the periods of time, from 319 B.C. to A.D. 1610, when King James' translation in England was perfected and published, the most perfect translation of all time.

Every attempt by skeptical writers to make void the historical argument has signally failed to overthrow the authenticity of the Old Testament. It stands as the eternal Rock of Ages, against all the lashings of every element hurled for its overthrow. It will continue to stand until time shall be no more, and all the enemies of the truth shall have been overwhelmed with confusion, and either compelled to acknowledge the truth, as thousands have already done, or to be cast aside with scorn and shame.

No single work which has had man for its author ever had the severe criticisms which have been urged against the Scriptures, both of the Old and New Testament; yet no other writings have been so triumphantly vindicated by the highest talent, learning, and genius as have been always displayed by the friends of inspiration.

Nevertheless, it must be admitted, that the claim made in behalf of the inspiration, by which the utterances were prompted, must challenge the freest investigation of all the evidences adduced, in support of that claim. Weighty results must follow the outright decision. If the Bible be from God, dictated by Him, then its every mandate must be implicitly obeyed. A failure to comply with its commands and directions, according to its own utterances, must involve eternal banishment from the presence of God. To follow its dictates, as far as imperfections of humanity will permit, faith in all its utterances, and implicit trust in the Divine Author, according to the text of Scripture, will secure the highest blessings on earth and the promise of an eternity of bliss. It is then highly essential, nay, it is of the utmost absolute consequence that every one should settle the question definitely whether he will exercise that saving faith in the "Word of Promise," and accept the offered blessings, or, casting away every offer, he will utterly deny the authority of Scripture and look upon the "Book"

as of human invention, and if so, then, bearing upon its pages the evidence of deception and fraud, and altogether unworthy of the attention of reasonable men and to be itself cast out.

Pursuing our discussion upon this all-important subject, it is of the utmost consequence that we should, each one for himself, definitely settle the question of the authority of the Bible.

If the Bible be true and given by the inspiration of the Spirit of God, then its dictates are to be strictly obeyed; its utterances on all subjects to be carefully considered; and every thought, word, and deed referred to, commands and dictates therein as the very center of authority whereby we are to be governed.

If the Bible be not true, then it is to be no more considered, than any other book, which treats upon the conduct and affairs of mankind.

The arguments in favor of the inspiration of Scripture have been fully examined by the highest order of minds that have ever graced our schools and colleges. They have impartially considered the whole subject and have given in their testimony and pronounced in favor of the claim to inspiration. Skeptics, like Lord Rochester, Lord Byron, Rousseau and many others, could not refrain from giving their testimony, as to the value of the Bible as a book of pure morality. Bolingbroke declared that "the Gospel is, in all cases, one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity."

Now consider the state of society in Palestine, and we may say all over the Roman Empire, when Christ came teaching the lessons in the Gospel, alluded to by Bolingbroke. Who was it that thus taught? Was it one from the eminent schools of that age, learned in Grecian and Roman philosophy, and prepared by a long course of studies to become a teacher? Nay, but an unlearned carpenter's son, a denizen from that most depraved of all the abandoned villages of Galilee — the proverbial Nazareth — He came, astonishing the world, with a system of morals, so vastly above all that had ever preceded it, that it was incomprehensible to the then whole world of man, and they utterly rejected Christ and His teachings.

A simple reference to the profane histories of that day will clearly show, that long prior to the coming of Christ, during His life, and for a century following His death, the whole world, or

what portion of it was known to and conquered by Rome, was in the most debased condition as to its state of morals. The question must then very naturally arise in the mind of the impartial investigator as from whence Christ derived His ideas of a morality, so pure and infinitely above the whole conception of His age, as to command the respect and admiration of the highest civilization in all ages since He gave utterance to those precepts, as we find them in the Gospels? He certainly did not get them from His people, or by education in Nazareth or in any other town of Galilee; for when He commenced His mission among the cities of that country, He astonished all, even those who had known Him from His birth, when He had finished the famous discourse recorded in Matthew, chapters v, vi, and vii. It is written:

“And it came to pass, when Jesus had ended these sayings the people were astonished at His doctrine: For He taught them as having authority, and not as the scribes.”

His doctrine was so different in all its principles from the practices of that day, that it was incomprehensible to them. Yet in so far as it referred to the conduct of men toward each other, in the ordinary transaction of life, the lowest and poorest classes could see clearly a broad road for their elevation; so different from the treatment they were in the habit of receiving from those above them. We make no allusion to the account given of miraculous cures wrought by Him upon the poor, deceased, and stricken people; or His production of food for the hungry; or His reported power over the elements; it is the quite as miraculous and undeniable fact of His peculiar teachings, that we now have to deal with. The miracles may be denied, but the principles taught by Him are undeniable; and that, it must be confessed, was quite above the natural tendencies of His times; and the morals and principles of the whole world of man, from the lowest classes to the highest, most refined, and cultivated. It was the Augustan age in literature. In that age we find a Cicero, not only as author, but as a leading statesman; Virgil, Ovid, Sallust as poets; also the historian, Tacitus; Pliny, the elder and the younger, and other Latin authors, familiar to all scholars.

The world was utterly ignorant of the fundamental principles upon which the morality taught by Christ was founded, namely, “To do unto others what you could justly wish should be done to

yourself." This was the charge as to our conduct to our fellowman, in relation to our duty to God. If the world of man ever came up to the standard, even of Socrates, Plato, or Aristotle, it had long lost a knowledge of any true principles of that duty since the Roman Empire had succeeded the Grecian; and during the period between the decline of the Alexandrian successors and the rise of Roman control and the growth of that luxury which overwhelmed the city of Rome, spread its baneful influences wherever the legions and cohorts were established; even over the Jewish provinces in Palestine, so that the severe discipline of the Scribes and Pharisees, and the strictest sect of Sadducees, became utterly abandoned to the Roman influence, brought about by the Herods and their courts, between the first conquest of Palestine and the period when Christ commenced his travels.

What we have said in reference to Christ is well authenticated history; just as reliable as the history of the conquest of Cæsar, the history of Tacitus, and the accounts by Pliny, and the writings of Cicero, works which no one denies.

We think it is clearly shown that the morality taught by Christ was of divine origin. It is a well-known method of demonstration in geometry to prove a proposition by demonstrating that the negative of it can not be true. Thus we have shown that Christ's morality could not possibly have been of human origin, hence it must have been divine.

We have been led into the discussion of the "Three Revelations" through the examination of the antiquity of signs, symbols, and emblems. The very remains of antiquity, from which we derive our knowledge of the sign language, show, conclusively, the earliest religious instincts of mankind. It is to be here remarked that the original religions were designed to teach a pure morality. All writers concur in this fact. The gross idolatries, impure and beastly rites, came at a later day.

We copy the following testimony: A writer of no mean repute, a clergyman in the Church of England, says:

Christianity is, in fact, the reintegration of all scattered religious convictions, and this accounts for the adoption by the Church of so many usages belonging primarily to paganism, and for the doctrines of the creed resembling in so many points the traditions of heathenism.

Another authority writing upon the same subject points out:

The use of the temple, of churches dedicated to saints, and adorned with branches of trees on certain occasions, incense, lamps, tapers, votive offerings made upon convalescence, holy water, asylum, festivals, and ember seasons, calendars, processions, the benediction of land, sacerdotal vestments, the tonsure, the marriage ring, turning to the East, devotion to images, even, maybe, the chants of the Church, the Kyrie Eleison, all of these customs and many others are of oriental origin, sanctified by the adoption of the Church.¹

Thus much as to what has come down from paganism to the Church. Now, it is well known that when Freemasonry revived under the influence of the Church it was a Church affair, and its rites, ceremonies, and symbols were controlled by the Churchmen. The vows were to make its members true to Mother Church. Then the ceremonial of baptism was an essential feature, and in the English rite it is still preserved. Now, let us examine that point, and we quote from the same author.

Baptismal ceremonial includes all purifications. The idea that man is held back from perfect union with God by his imperfection, uncleanness, sin, is widely diffused, and manifests its existence by water, blood, and fire baptisms, by mutilation of the body and laceration of the flesh.

Among the Greeks the mysteries of Cotys commenced with a purification, a sort of baptism, and the priests of the Thracian goddess derived from this their title of Baptai.²

Apollo, deriving his name from Apolono, to purify, was the god of expiation, or to atone, by baptism.

A festival of "cleansing" was celebrated in Thessaly. "Musæus" was a complete ritual of purifications, and divided the ceremonies into two orders, "*teletai*" and "*katharmoi*," the latter being purifications and expiations accomplished by special sacrifices; the former resembled the purifications performed in the Mysteries.

The usual mode was dipping, or by sprinkling. Immersion was called "loutron," the other "perirrhasis."³ When Diogenes saw one baptized by aspersion or sprinkling, he said, "Poor wretch! do you not see that since these sprinklings can not repair your grammatical errors, they can not repair, either, the faults of your life."⁴

¹ Alphonse Gilliot, "L'Orient, l'Occident," Paris, 1883.

² Suidas, see under Juvenal, the Satires, ii, 92.

³ Plat., "Craty," 47; Theophr., "Hist. Plant.," ix, 12.

⁴ Diog., "Laert.," Lib. VI.

Lustral water was placed at the door of temples for the priests to purify the profane. The hands and feet were washed before entering the temple. The brazen laver of the Mosaic tabernacle was for that purpose. Blood was sprinkled by the peristiarch, who had slain the victim when the proedrai had opened the assembly. The herald, taking the peristiarch's place, continued the lustration by burning incense. Fumigations or incense constituted another form of purification. Sand was used, and salt, in default of water, which was regarded as possessed of the virtue of purification, and a symbol of incorruption; every impure act whatever demanded cleansing.

The Romans practiced baptism, as we learn from Juvenal, *Satir.*, vi, 522, where he ridicules those who dipped their heads thrice, in the morning, into the waters of the Tiber.

At the feast of Pales, Goddess of Flocks, shepherds purified themselves by washing their hands in new fallen dew.¹ A lustration was made by consecrated water shaken from a branch of laurel or olive; and Propertius, like David, prays, "*Spargite me lymphis*," "Purge me with hyssop."² The waters of the River Ganges have a purifying effect; children are bathed in it, the sick are sprinkled with its waters, the dead are plunged in it. Drinking of the water washes away sin, and the natives take it with them and use it in the ceremonies of their temples.

In Egypt it was held that the dead were washed from their sin by Osiris, and on the sarcophagi or tombs the departed is often represented kneeling before the god who pours over him water from a pitcher.

Purification with water and urine of cows and earth is the most prominent feature in the ceremonial of Zend. Among the Jews was practiced the rite of Baptism, to cleanse by immersion or aspersion with consecrated water. (Numb. viii, 7; xix, 9, 13-20; xxxi, 23; Ezek. xxxvi, 25, 26; Psl. li, 2-7.)

Infant baptism was practiced in Scandinavia before the introduction of Christianity, and the child was then named.

The Druids practiced baptism by dipping or sprinkling, also by fire, borrowed from the Phoenicians. This was "passing through the fire to Moloch." "Beltein" is still observed in Ireland. Cattle are driven through fires built on high hills on May 1st.

¹ Ovid, "Fasti," iv, 778.

² Proper, vol. vi, 7.

Among the Mexicans, the new-born child was bathed, and these words spoken by the nurse: "Take this water, for the goddess Chalchiuchueja is thy mother," etc. The second baptism occurred later, and was by fire. A boy was passed four times through the flames.

This passing through the fire was customary with the Romans after their return from a funeral, to purify themselves. The same custom prevails in Syria. Throughout Europe, in the Middle Ages, was kept up the old custom of leaping through a fire, and driving cattle betwixt flames, and was condemned by the Councils of the Church.

"Every purification," said Servius, "is made either with water, or fire, or air. In all sacred rites there are three purifications, for they are purified either with the torch and sulphur, or are washed with water, or are ventilated with air."¹

In Portal's work on *Egyptian Symbols, compared with those of the Hebrews*, we find this under "Water":

In Egyptian Cosmogony, as in the first book of Moses, the world was created from the body of waters. This doctrine, says Champollion, was professed in Egypt in the most distant times. Water was the mother of the world, the matrix of all created beings, and the word MSCHBR signifies matrix and waves.

Man was considered as an image of the world, the initiate was to be born again to a new life, and the baptism thenceforward symbolized the primeval waters. It was on this account that the initiate was called MSCHE, Moses, a word signifying in Egyptian, according to Josephus (*Antiq.*, II, 9, § 6), saved from the water, or by the water; designated in Hebrew by MSCHBEE, unctio, and MSCHE, to save.²

Water was the symbol of purity (according to Horapollo) and designated the birth of the pure or initiates, as we shall show in the article *Dew*.

Under the article *Frog*, he says:

Thus the profane is compared to primal matter, damp, and without form, over which the spirit has not yet moved, and which is born again from the waters of baptism.

The sign we give here is an abridgment of the scene representing Egyptian baptism, or shedding celestial dew on the head of the neophyte.

¹ In Aen., ii, 384; Ovid, "Metam.," viii, 261; *Terque senem flamma, ter aqua, ter sulfure lustrat.*

² "Les Symboles des Egyptiens comparés à ceux des Hébreux," Baron Pierre P. F. de Portal, Paris, 1840.

Horus and Thoth-Lunus pour water on the head of the neophyte, which is transformed to divine life (ansated cross), and to purify (hoopoe-headed sceptre), and is thus translated: Horus, son of Isis, baptizes with water and fire (repeat four times).

The baptism of water and fire, designated in the Zend by the characters that Leemans has explained, is identical in its exterior form with the baptism of water, the spirit, and of fire, in Luke iii, 16-17.

The name received by the baptized or anointed was given in the Bible to the chief of the Hebrews — *Moses*. This name exists on the Egyptian monuments; it is written by the sign of the *dew* or *baptism*, equal to Hebrew M, and the bent stalk, equal to Sheen, the group; in Hebrew SCH, M, or M-SCH-E is translated in Champollion's grammar by *begotten*; we give it the signification of regenerated or begotten again.

But why multiply examples from antiquity? Let it suffice that when Freemasonry adopted the symbolism of the ancients, how could the most important one be omitted?

Freemasonry is made up of symbolisms. The rite of consecration belongs to it, and by some form or other must take place; and we hold that every form whatever the "pious rite may bear," is "Masonic," because that word expresses the original idea. The "genus," "York," "Scotch," "French," "modern," are the "species," or separate specific forms of ritualism; and we might go further, and class every "religion" that existed as specific forms of "Freemasonry," for by that word we distinguish the true relation existing between the Creator and His creatures — that is, Freemasonry or Religion (the meaning of the latter being from *re-ligo*, to bind again).

CHAPTER ONE HUNDRED FOURTEEN

SYMBOLISM OF FREEMASONRY

Symbolism of Numbers



THE best way," says Lawrie in his Preface,¹ "of refuting the calumnies which have been brought against the Fraternity of Freemasons is to lay before the public a correct and rational account of the nature, origin, and progress of the institution, that they may be enabled to determine whether or not its principles are, in any shape, connected with the principles of revolutionary anarchy, and whether or not the conduct of its members has ever been similar to the conduct of traitors." From the publication of such sentiments it must be evident to every brother's experience that the feeling against Freemasonry, which once displayed itself so openly, has assumed a much milder form, if it be not entirely removed.

However, it will not be difficult to account for the dearth of Masonic writers in a preceding age. Before the 18th century, Symbolical Freemasonry, being limited to the simple ceremonial, needed few illustrations. As the science was chiefly operative, the most valuable secrets would be those which had a reference to building, to the scientific ornaments and decorations of each particular style of architecture as it flourished in its own exclusive period. These mysteries were communicated gradually, as the candidate rose through the various stages of his order or profession.

There appears to have been one general principle which extended itself over every style from the early English to the florid, decorated, and perpendicular, and constituted one of the most ineffable secrets of the Masonic Lodges. It is now known to have been the hieroglyphical device styled the *Vesica Piscis*.

¹ "History of Freemasonry," Alexander Lawrie, Edinburgh, 1804.

The *Vesica Piscis* may be traced from the Church of St. John Lateran, and the old St. Peter's at Rome, to the Abbey Church at Bath, which is one of the latest Gothic buildings of any consequence in England. It was formed by two equal circles cutting each other in the centers, and was held in high veneration, having been invariably adopted by Master Masons in all countries. In bas-reliefs, which are seen in the most ancient churches, over doorways, it usually circumscribes the figure of our Saviour. It was indeed a principle which pervaded every building dedicated to the Christian religion, and has been exclusively attributed to the scientific acquirements of Euclid.¹

The reader may well look at the first problem of the first book of Euclid's *Elements* and he will see at once that this introductory problem to a remarkable work of learning would leave a deep and lasting impression.

Dr. Oliver, in his work on the *Pythagorean Triangle*, says:

The secret meetings of Master Masons, within any particular district, were confined to consultations with each other, which mainly tended to the communication of science, and of improvement in their art. An evident result was seen in the general uniformity of their designs in architecture, with respect both to plan and ornament, yet not without deviations. We may conclude that the craft or mystery of Architects and Operative Masons was involved in secrecy, by which a knowledge of their practice was carefully excluded from the acquirement of all who were not enrolled in their Fraternity. Still, it was absolutely necessary, that when they engaged in contracts with bishops or patrons of ecclesiastical buildings, a specification should be made of the component parts, and of the terms by which either contracting party should be rendered conversant with them. A certain nomenclature was then divulged by the Master Masons for such a purpose, and became in general acceptance in the Middle Ages.²

The abstruse calculations which accompanied the sciences of geometry and arithmetic are no longer necessary to Freemasonry as an institution purely speculative. They were accordingly omitted in the revised system, as it was recommended to the notice of the Fraternity by the Grand Lodge in 1717. We retain only the beautiful theory of these sciences, with their application to the practice of morality, founded on the power and goodness of T. G. A. O. T. U.

It would be an injustice to our brethren of the last century to believe that they did not entertain a profound veneration for the principles of the Masonic Order. But the customs and habits of

¹ Thomas Kerrich, "Archæologia," vol. xvi, p. 292.

² Rev. James Dallaway, "Architecture in England," p. 410.

the people of England, living in that day, differed materially from our own.

There were times when conviviality and a love of social harmony prevailed over the more sedate pursuits and investigations of science, in which such an astonishing progress distinguishes the present times. In the 17th and 18th centuries London was an atmosphere of clubs, and a society of this kind existed in every street for the peculiar use of its inhabitants, besides those which were exclusively frequented by persons possessing similar tastes or habits of amusement. And it will be no disparagement to Freemasonry if we believe that its Private Lodges did not sustain a much higher rank than some of these celebrated meetings, for the Kit-Cat, the Beefsteak, and other clubs were frequented by the nobility and most celebrated characters of that polished era.

It was the organization of Freemasonry that gave it the distinctive character which elevated its pretensions above the common routine of club-life. Although it is admitted that the members of the latter entertained a strong attachment to their several institutions, yet none were so enthusiastic as those who had enlisted in the cause of Freemasonry, as we may learn from the few testimonies which remain.

A Freemason of high standing thus expresses his feelings respecting the Order: "Freemasonry is the daughter of heaven, and happy are those who embrace her. By it youth is passed over without agitation, the middle age without anxiety, and old age without remorse. Freemasonry teaches the way to content, a thing almost unknown to the greater part of mankind. In short, its ultimate resort is to enjoy in security the things that are, to reject all meddlers in state affairs or religion, or of a trifling nature; to embrace those of real moment and worthy tendency with fervency and zeal unfeigned, as sure of being unchangeable as ending in happiness. They are rich without riches, intrinsically possessing all desirable good, and have the less to wish for by enjoyment of what they have. Liberty, peace, and tranquillity are the only objects worthy of their diligence and trouble."¹

But this, as well as almost all the testimonies of that period to its superior excellence, is confined exclusively to the practice and rewards of Christian morality.

Modern revision has, however, extended the limits of scientific investigation in the order of Freemasonry beyond what was intended by those who decreed that "the privileges of Freemasonry should no longer be restricted to Operative Masons, but extend to men of various professions, provided they were regularly approved and initiated into the order."

Dr. Hemming and his associates, in the year 1814, thought it expedient to introduce some peculiar disquisitions from the system of Pythagoras on the combinations of the point, the line, the superficies, and the solid, to form rectangular, trilateral, quadrilateral, multilateral figures and the regular bodies. The latter of these figures, on account of their singularity and the mysterious

¹ "Pocket Companion," p. 296.

nature usually ascribed to them, were formerly known by the name of the five Platonic bodies. They were so highly regarded by the ancient Geometricians that Euclid is said to have composed his celebrated work on the Elements, chiefly for the purpose of displaying some of their most remarkable properties. These disquisitions usually conclude with an explanation of the forty-seventh problem of Euclid, which is called the Eureka of Pythagoras.

That great philosopher, Pythagoras, who, by the superiority of his mind, infused a new spirit into the science and learning of Greece, and founded the Italic sect, taught his disciples Geometry that they might be able to deduce a reason for all their thoughts and actions, and to ascertain correctly the truth or falsehood of any proposition by the unerring process of mathematical demonstration. Thus being enabled to contemplate the reality of things and to detect imposture and deceit, they were pronounced to be on the road to perfect happiness. Such was the discipline and teaching of the Pythagorean Lodges. It is related that when Justin Martyr applied to a learned Pythagorean to be admitted as a candidate for the mysterious dogmata of his philosophy, he was asked whether, as a preliminary step, he had already studied the sciences of Arithmetic, Music, Astronomy, and Geometry, which were esteemed the four divisions of the mathematics. He was told that it was impossible to understand the perfection of beatitude without them, because they alone are able to abstract the soul from sensibles, and to prepare it for intelligibles. He was further told that in the absence of these sciences no man is able to contemplate what is good. And because the candidate acknowledged his ignorance of them he was refused admission into the Society.

Above all other sciences or parts of the mathematics, however, the followers of Pythagoras esteemed the doctrine of Numbers, which they believed to have been revealed to man by the celestial deities. They pronounced Arithmetic to be the most ancient of all the sciences, because, being naturally first generated, it takes away the rest with itself, but it is not taken away with them. For instance, animal is first in nature before man; for by taking away animal we take away man; but by taking away man we do not take away animal. They considered numbers extending to the decade, or ten, to be the cause of the essence of all other things; and therefore esteemed the creation of the world as nothing more than the harmonious effect of a pure arrangement of number. This idea was adopted by Dryden:

“From harmony, from heavenly harmony,
This universal frame began;
From harmony to harmony,
Through all the compass of the notes it ran,
The diapason closing full in man.”

Pythagoras had another idea, as we are informed by Censorinus, respecting the creation of the world, and taught that it was fashioned according to the principles of musical proportion; that the seven planets which govern the nativity of mortals have a harmonious motion, and intervals corresponding to

musical diastemes, and render various sounds, according to their several distances, so perfectly consonant that they make the sweetest melody, but "inaudible to us by reason of the greatness of the noise, which the narrow passage of our ears is incapable of receiving."

And further, he esteemed the monad or One to represent the great and good Creator, under the name of Dis, or Zeus, or Zau; and the duad or two he referred to as the evil and counteracting principle or *dæmon*, "surrounded," as Plutarch expresses it, "with a mass of matter." Porphyry adds that the monad and duad of Pythagoras seem to have been the same with Plato's *peras* and *apeiron*, his *finite* and *infinite* in his *Philebus*; the former of which two only is substantial, that first most simple Being, the Cause of unity and the Measure of all things.

According to the above doctrine, the monad was esteemed the father of Number, and the duad its mother; whence the universal prejudice in favour of odd numbers, the father being held in greater honour than the mother. Odd numbers being masculine, were considered perfect, and applicable to the celestial gods, while even numbers, being female, were considered imperfect, and given to the terrestrial and infernal deities. Virgil has recorded several instances of this tendency in favour of odd numbers. In his eighth *Eclogue*, he says (thus translated by Dryden):

"Around his waxen image first I wind
Three woollen fillets of three colours join'd;
Thrice bind about his thrice-devoted head,
Which round the sacred altar thrice is led.
Unequal numbers please the gods."

The Eastern nations of the present day appear to reverse this principle. When two young persons are betrothed, the number of letters in each of their names is subtracted the one from the other. If the remainder be an even number, it is considered a favourable omen, but if it be odd, the inference is that the marriage will be unfortunate.

Every tyro knows that odd numbers are Masonic; and if he be ignorant of the reason why 3, 5, 7, and 11 have been adopted as landmarks, let him apply to the Master of his Lodge for information, and he will then be satisfied of the wisdom of the appropriation, because number forms one of the pillars which contribute to the support of scientific Freemasonry, and constitutes an elementary principle of Geometry.

Thus, in the celebrated Pythagorean triangle, consisting of ten points, the upper single dot or yod is monad or unity, and represents a point, for Pythagoras considered a point to correspond in proportion to unity; a line to 2; a superficies to 3; a solid to 4. He defined a point as a monad having position, and the beginning of all things; a line was thought to correspond with duality, because it was produced by the first motion from indivisible nature, and formed the junction of two points. A super-



fice was compared to the number three, because it is the first of all causes that are found in figures; for a circle, which is the principal of all round figures, comprises a triad, in centre, space, circumference. But a triangle, which is the first of all rectilineal figures, is included in a ternary, and receives its form according to that number; and was considered by the Pythagoreans to be the author of all sublunary things. The four points at the base of the Pythagorean triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than four extreme boundary points.

Thus it appears that in applying number to physical things, the system of Pythagoras terminated in a tetrad, while that of Aristotle, by omitting the point, limited the doctrine of magnitude to a triad, namely, line — surface — body. In divine things, however, the former philosopher profusely used the number three, because it represented the three principal attributes of the Deity. The first whereof, as we are informed by Cudworth, is infinite with fecundity; the second, infinite knowledge and wisdom; and the last, active and perceptive power. From which divine attributes the Pythagoreans and Platonists seem to have framed their trinity of archical hypostases, such as have the nature of principles in the universe, and which, though they be apprehended as several distinct substances gradually subordinate to one another, yet they many times extend to Theion so far as to comprehend them all within it.

While employed in investigating the curious and unique properties which distinguish many of the digits, we no longer wonder that the inhabitants of the ancient world, in their ignorance of the mysterious secrets of science, and the abstruse doctrine of causes and effects, should have ascribed to the immediate interposition of the Deity those miraculous results which may be produced by an artful combination of particular numbers. Even philosophy was staggered; and the most refined theorists entertained singular fancies, which they were unable to solve without having recourse to supernatural agency. Hence the pseudo-science of Arithomancy, or divination by numbers, became very prevalent in the ancient world; and was used by Pythagoras as an actual emanation of the Deity. By this means, according to Tzetzes, he not only was able to foretell future events, but reduced the doctrine to a science, governed by specific rules, which he transmitted to posterity in his *Book of Prognostics*.

The ancients had a kind of onomantic arithmetic, the invention of which was in like manner ascribed to Pythagoras, whether truly or not is of no importance here, in which the letters of the alphabet, the planets, the day of the week, and the twelve zodiacal signs, were assimilated with certain numbers. Thus, by the use of prescribed tables, constructed astrologically according to the aspects, qualities, dignities, and debilities of the planets relatively towards the twelve signs, etc., the adept would authoritatively pronounce an opinion on questions affecting life and death, good and evil fortune, journeys, detection of theft, or the success of an enterprise. It must be confessed, however, that these predictions were not always correct; for the rules laid down in different systems varied so essentially that the wisest magician was frequently

puzzled to select an appropriate interpretation. The numeral system has been introduced into the modern practice of astrology, and very important results appear to depend on the trine, quartile, and sextile aspect of the planets in the horoscope.

Something of this sort was used by the Jewish Cabalists; and hence one of the rules of their cabala was called *gemetria*, or numeration, which was chiefly confined to the interpretation of their sacred writings. The letters of the Hebrew language being numerals, and the whole Bible being composed of different combinations of those letters, it was supposed that the correct meaning of difficult passages could only be ascertained by resorting to their numerical value. The Talmudists entertained an opinion that the mystery of numbers was actually taught in their scriptures; because after the idolatrous priests of Baal had accepted the challenge of Elijah, that prophet constructed his altar of twelve stones, corresponding with the twelve tribes of Israel. They say that when he took this number for the special purpose of conciliating the favor of Jehovah, it was not merely because the sons of Jacob were twelve in number, but because that particular number was supposed to contain a profound and unfathomable mystery.

Divination or fortune-telling by numbers was not confined to Jewish or heathen nations, but occupied much attention at different periods of Christianity; and superstitious properties, I am afraid, are still attached to particular numbers, as forming climacterics, or grand climacterics; for the days of a man's life are usually considered to be affected by the septenary year, which, as it is frequently believed, produces considerable changes in both body and mind. But the most remarkable change in a person's life is at the climacteric, or 7x7, 49 years; or the grand climacteric, 7x9, 63 years; or 9x9, 81 years; each of which is conceived to be fraught with a peculiar fatality. And there are numbers of persons, even in the 19th century, who contemplate these periods with some degree of terror, and esteem it a relief when they have passed away.

The exalted ideas which were entertained by the ancient poets and philosophers respecting the mysterious properties of numbers, may be estimated from the superstitious uses to which they were made subservient in all countries, whether inhabitants were savages or refined. The former saw that the number of his fingers ended at ten; and this constituted the amount of his knowledge. It formed the standard of all his computations. When a savage, on his war-path, was asked the number of his enemies, if few, he would hold one or more of his fingers; if many, them all. And in whatever manner his ideas of units might be designated, the calculation would always end in ten. Thus, in Homer, Proteus counts his sea-calves by fives, or in other words by the number of fingers on his hand. Several nations in the wilds of America have to this day no other instruments of calculation. It is another strong presumption of the truth of what I now advance, that all civilized nations count by tens; tens of tens, or hundreds; tens of hundreds, or thousands; and so on, but always from ten to ten. We can discover no reason why this number should be chosen rather than

any other for the terms of numeration, except the primitive practice of counting by the fingers.¹

Arithmetical operations, as we were told by the Abbé Pluche, were facilitated and shortened first by the use of counters, and afterwards by figures or chalked letters. Thus the Romans, when they had a mind to express unity, either held up one finger or chalked the figure I. To express the succeeding numbers they drew II, III, IIII. For the number five they depressed the three middle fingers, and extended the thumb and little finger only, which formed the V. They signified ten by putting two V's, one upon the other, thus X, or by joining them together, which formed X. Then they combined the X, and V, and the I, till they came up to fifty, or five tens, which they expressed by laying the five upon its side thus, >. The figure in this posture assumed the form of an L. A hundred was marked with two L's put one upon the other $\begin{smallmatrix} L \\ L \end{smallmatrix}$, which was subsequently rounded into a C. Five hundred was expressed by LC, and a thousand by CLC. These figures were afterwards changed, the one into D, and the other into CLO, or M. The Greeks and Hebrews employed the letters of the alphabet ranged in order, to express all imaginable numbers.

Amongst these sages, the Monad represented the throne of the Omnipotent Deity, placed in the centre of the empyrean, to indicate T. G. A. O. T. U., by whom all things were made and preserved. This disposition was symbolized by the hierogram of a point within a circle or equilateral triangle, to exemplify equally the unity of the divine essence, and His eternity, having neither beginning of years nor end of days. And this deduction appears perfectly



reasonable, because the Monad or Point is the original and cause of the entire numeral system, as God is the cause of all things, being the only and great Creator on whom everything depends: for, if there were more all-powerful Beings than one, none would be independent, nor would all perfection be centred in one individual, "neither formally by reason of their distinction, nor eminently and virtually, for then one should have power to produce the other, and that nature which is producible is not divine. But all acknowledge God to be absolutely and infinitely perfect, in whom all perfections imaginable, which are simply such, must be contained formally, and all others which imply any mixture of perfection, virtually."²

Sthenidas the Locrian says, "The first god is conceived to be the father both of gods and men, because he is mild to everything which is in subjection to him, and never ceases to govern with providential regard. Nor is he alone satisfied with being the maker of all things, but he is the nourisher, the preceptor of everything beautiful, and the legislator to all things equally."

The universal symbol by which this great Being was designated, namely, the point within a circle, it may be necessary to explain with some degree of minuteness, because it constitutes one of the most important emblems of Freemasonry. One of the earliest heathen philosophers of whom history gives any

¹ Anthony Yoes Goguet, "Origin of Laws, Arts, and Sciences," vol. iv, p. 216.

² Pearson on the Creed, Article 1.

account was Hermes Trismegistus, and he describes the Maker of the universe as "an intelligible sphere whose centre is everywhere, and whose circumference cannot be defined," because the universe is boundless, and He existed from all eternity. David expressed a similar sentiment when he said, "Thou art the same, and Thy years will have no end." We are told that the Persians, when they wished to pay a high respect to the Deity, ascended to the top of a high mountain, and stretching forth both hands, they prayed to Him in the name of "the circle of heaven." In like manner, the Jews entertained a belief that "the heaven of heavens could not contain Him." The Romans placed a circular target as a symbol of the Deity, because, as in the circumference there is but one point at its centre, and can be no more, so in the whole circumference of the universe there can be only one perfect and powerful God; nor is it possible there should be another.

I have received a suggestion from a very intelligent brother respecting this symbol, which merits consideration. He says: When the Worshipful Master elect enters into the obligation of an Installed Master, the brethren form a circle round him, he being in the centre; and in this situation he is said to be the representative of Solomon, the son of David. Now, as this is unquestionably a Christian Degree, I understand this son David to be a figurative expression for the Redeemer of mankind. The Worshipful Master is then specially intrusted with the Holy Scriptures and invested with a jewel which is emblematical thereof, and it then becomes his duty to exhort his brethren to search those Scriptures, because they contain the words of eternal life, and testify to the divinity of Christ. Searching implies something lost. Our ancient brethren, the early Christians, after they had lost, by an untimely death, their Lord and Master, remembered that while assembled together in Lodge here below, He promised, that when two or three were gathered together in His name, He would be in the midst of them. Cheered by the recollection, they were naturally led to hope that He would always be found in the centre of their circle, whenever regularly assembled together in a just and perfect Lodge dedicated to God and holy Saint John. In like manner, we are reminded by that sacred symbol that He is always in the midst of us—that His all-seeing eye is always upon us, and therefore exhorted to discharge our duty towards Him and our fellow-creatures with freedom, fervency, and zeal.¹

The Monad, amongst the Grecian philosophers, was a symbol of the hermaphrodite deity, or junction of the sexes, because it partakes of two natures. In a mysterious passage of the Yajur Veda, Brahma is spoken of, after his emanation from the golden egg, as experiencing fear at being alone in the universe, he therefore willed the existence of another, and instantly became masculine-feminine. The two sexes thus existing in one god were immediately, by another act of volition, divided in twain, and became man and wife. This tradition seems to have found its way into Greece; for the *Androgyne* of Plato is but another version of this Oriental myth. If the Monad be added to an odd number, it makes it even, and if to an even number, it makes it odd. Hence it was

¹ This refers to the ancient method of installing a Worshipful Master.—W. R. Singleton.

called Jupiter, because it stands at the head of gods and men; and also Vesta or Fire, because like the point within a circle, it is seated in the midst of the world. It was also called the Throne of Jupiter, from the great power which the centre has in the universe being able to restrain its general circular motion, as if the custody of the Maker of all things were constituted therein.

Plutarch tells us that Numa built a temple in an orbicular form, that is globe-shaped, for the preservation of the sacred fire; intending by the fashion of the edifice to shadow out not so much the earth as the whole universe; in the centre of which the Pythagoreans placed Fire, which they called Vesta and Unity. The Persians worshipped the circumference, but it could only refer to the apparent course of the sun in the firmament, which is the boundary of common observation; for the real circumference is far beyond the comprehension of finite man. And the sun, under the symbol of a point within a circle, was the great object of worship amongst the Dionysian artists who built the Temple of Solomon.

The Monad further signified Chaos, the father of life, substance, the cause of Truth, reason, and the receptacle of all things. Also in greater and lesser it signified equal; in intention and remission, middle; in multitude, mean; in time, now, the present, because it consists in one part of time which is always present.¹ The Cabalists considered that the first eternal principle is magical, and like a hidden fire, is eternally known in its colors, in the figure, in the wisdom of God, as in a looking-glass. The magical centre of the first principle is fire, which is as a spirit, without palpable substance.

The learned Aben Ezra, on the 11th chapter of Daniel, says that the Number One is in a manner the cause of all numbers, and it is besides a complete number; it causes multiplication and remainder, but does not admit of either itself. And in another place he says, "Numbers are founded on the unit one." The sage Latif observes the same. According to Euclid, in his second definition of the seventh book, numbers are formed of many units; but unity being indivisible, has no composition, nor is it a number, but the fountain and mother of all numbers. Being the cause of all numbers, they are formed by a plurality of units. Thus 2 is twice 1; 3 is three units, etc.; so that all numbers require the Monad, while it exists by itself without requiring any other. All which is to be considered of the First Cause; for as one is no number, but the cause and beginning of number, so the First Cause has no affinity to creatures, but is the cause and beginning of them; they all stand in need of Him, and He requires assistance from none. He is all in all, and all are included in Him in the most simple unity. The Jewish Rabbins agree that He is One, and there is no unity like His in the universe; the nearest idea that we can form of Him is symbolized by the unit or figure one.²

The Pythagoreans say, "the Monad is the principle of all things. From the Monad came the indeterminate duad, as matters subjected to the cause. Monad,

¹ "Macrobius, in somn.," l. i, s. 6.

² Manasseh Ben Israel, or Ben Joseph Ben Israel Manasseh, a learned Jewish writer living from 1604 to 1659, whose great work to harmonize the difficulties of the Scriptures found universal welcome. The text is from his p. 105.

from the Monad and indeterminate duad; Numbers, from numbers; Points, points; Lines, from lines; Superfices, from superficies; Solids, from these solid Bodies, whose elements are four, Fire, Water, Air, Earth; of all which, transmuted, and totally changed, the World consists."¹

But Freemasonry has a peculiar preference for the Monad, which produces some very striking and remarkable coincidences in every nation under the sun. In an old ritual of the Fellow-Craft Degree, used about the middle of the last century, we find the following passage in reference equally to the first step of the winding staircase, the Point, and the letter G: "God, the Great Architect of the Universe, whom it is at all times our duty to worship and obey." In a ritual still more ancient, the same meaning is rather differently expressed, namely, "the Grand Architect and Contriver of the Universe; or He that was taken up to the topmost pinnacle of the Holy Temple."²

This acknowledgment of the Divine Unity, or point within either a circle or a triangle, was common to all the systems of spurious Freemasonry that ever existed, from India and Japan to the extremest West, including the Goths, the Celts, and the aborigines of America. All acknowledge the unity of T. G. A. O. T. U., whether involved in the deepest ignorance, or refined by civilization and a knowledge of philosophy and science. The sages of Greece, through a series of wire-drawn reasoning, came to the same conclusion as the uninformed savages of Britain, Scandinavia, Mexico, or Peru.³

Zoroaster is sublime in his description of the Deity; but he had enjoyed the advantage of associating with the learned Jews at Babylon, and from them, doubtless, he had acquired his knowledge. He taught that "God is the First: incorruptible, eternal, unmade, indivisible, not like anything, the Author of all good, the wisest of the wise, the Father of justice, self-taught and absolutely perfect." Anaximenes, the follower of Thales, like his master, was a bold and subtle reasoner, and called everything by its proper name. He denominated the one God Zeus, by which he intended to intimate that, like the air we breathe, He is infinite, omnipresent, and eternal. The Emperor Trajan, in a conversation with the Rabbi Joshua, hearing the latter say that "God is everywhere present," observed, "I should like to see Him." "God's presence is indeed everywhere," replied Joshua, "but He cannot be seen; no mortal eye can behold His glory." The Emperor insisted. "Well," said Joshua, "suppose we try first to look at one of His ambassadors." The Emperor consented. The Rabbi took him into the open at noonday, and bid him look at the sun in his meridian splendor. "I can not—the light dazzles me." "Thou art unable," said Joshua, "to endure the light of His creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate you?"⁴

Xenophanes, the principal leader of the Aleatic sect, entertained the same belief; and described that Great Being, whom they all admitted to be incom-

¹ Laertius in his "Life of Pythagoras."

² Dr. Oliver.

³ Dr. Oliver.

⁴ William Goodhugh's "Lectures on Motives to the Bibliographical Literature," London, 1838.

prehensible, as "incorporeal, in substance, and figure globular; and in no respect similar to man. That He is all sight and hearing, but does not breathe. That He is all things; the mind and wisdom; not generate, but eternal, impassible, and immutable." Parmenides held that "the Principle of all things is One; but that It is immovable." Sophocles assures us that in his time, the belief in one God, who made heaven and earth, was prevalent among those who had been initiated into the Greater mysteries.

Socrates and his pupil Plato maintained the same opinion. "By the name of God," said they, "we mean the Parent of the world; the Builder of the soul; the Maker of heaven and earth; whom it is difficult to know by reason of His incredible power; and if known, it is impossible to clothe our knowledge in words." Anaxagoras contended for the supreme government of one God, but acknowledged that he was unable to comprehend His nature. His pupil, Euripides, however, was more fortunate, for he discovered the omnipresence of the Deity; and confessed it by asking whether it is possible to confine Him within the wall of a temple built with hands? Protagoras was banished by the Athenians for impiety in declaring that "he knew nothing of the gods, because in so short a life it was impossible to acquire a knowledge of them."

Zeno taught the unity and eternity, of the Deity. Plutarch, learned in all the rites and doctrines of the Spurious Freemasonry of Egypt and Greece, expresses himself plainly on this point in his treatise of Isis and Osiris. Aristides believed and taught his disciples that "Jove made all existing things, in the earth, the heavens, or the sea."

Thus was the doctrine of the Monad or unity, the first point in the *Pythagorean Triangle*, carried out in these early ages, and among an idolatrous people. However they might worship an indefinite number of intelligences, they had discrimination enough to perceive that there could be only one Being of unbounded power, because a duplication of such beings would circumscribe the potency of each individual, and destroy his omnipotence and immutability. "It was idle," says Bryant, "in the ancients to make a disquisition about the identity of any god, as compared with another; and to adjudge him to Jupiter rather than to Mars, to Venus rather than Diana. According to Diodorus, some think that Osiris is Serapis; others that he is Dionysus; others still, that he is Pluto; many take him for Zeus or Jupiter, and not a few for Pan."

The twofold reason of diversity and inequality, and of everything that is divisible in mutation, and exists sometimes one way, sometimes another, the Pythagoreans called Duad, for the nature of the Duad in particular things is such. These reasons were not confined to the Italic sect, but other philosophers also have left certain unitive powers which comprise all things in the universe;

and amongst them there are certain reasons of quality, dissimilitude, and diversity. Now these reasons, that the way of teaching might be more perspicuous, they called by the names of Monad and Duad, but it is all one amongst them if they be called biform, or equaliform or diversiform.¹

From such definitions and principles it will not be difficult to see that the Duad was sufficiently comprehensive to admit of a vast number of references; and therefore the prolific fancy of poets and philosophers assigned to it a variety of remarkable qualities. Being even it was esteemed an unlucky number, and dedicated to the malignant genii and the infernal deities, because it conveyed to the mind ideas of darkness, delusion, versatility, and unsteady conduct.²

For this reason, the Pythagoreans spoke of two kinds of pleasure, "whereof that which indulgeth to the belly and to lasciviousness, by profusion of wealth, they compared to the murderous songs of the Syrens; the other, which consists in things honest and just, comprising all the necessary indulgences of life, is quite as attractive as the former, and does not bring repentance in its train."³ The Duad was considered indefinite and indeterminate, because no perfect figure can be made from two points only, which, if united, would merely become a right line; whence a notion was originated that it is defective in its principles, and superfluous in its application to the sciences. It signified also *misfortune*, from a general belief in its unpropitious qualities; and *discord*, because in music that which renders dissonances grating, is, that the sounds which form them, instead of uniting to produce harmony, are heard each by itself as two distinct sounds, though produced at one and the same time. Brand tells us⁴ that there is a little history extant of the unfortunate reigns of William II., Henry II., Edward II., Richard II., Charles II., and James II., entitled "Numerus Infaustus"; in the preface to which the author says, "Such of the kings of England as were the Second of any name, proved very unfortunate princes."

The number two was referred to Juno, because she was the sister and wife of Jove;⁵ and hence the Duad became a symbol of marriage. On this subject Hierocles says two things are necessary to all men in order to pass through life in a becoming man-

¹ Porphyrius, "Hist. Phil.," p. 32.

² Porphyrius, "Vit. Pyth.," p. 84.

³ See above work, p. 25.

⁴ "Popular Antiquities, vol. iii, p. 145.

⁵ Martianus M. F. Capella, "Eulogium in somn. Scrip."

ner, viz., the aid of kindred, and sympathetic benevolence. But we cannot find anything more sympathetic than a wife, nor anything more kindred than children, both of which are afforded by marriage. And to produce these two beneficial effects, Callicratides gives the following excellent advice: "Wedlock should be coadapted to the peculiar tone of the soul, so that the husband and wife may not only accord with each other in prosperous, but also in adverse, fortune. It is requisite, therefore, that the husband should be the regulator, master, and preceptor of his wife. The regulator, indeed, in paying diligent attention to her affairs; but the master, in governing and exercising authority over her; and the preceptor in teaching her such things as are fit for her to know."

But how unfortunate soever the Duad may have been esteemed as a general principle, it was not devoid of its share of beneficent properties to balance against those that were malignant or forbidding. "The two principles," said the *Paracelsic Lectures of Continental Masonry*, "are not always at strife, but sometimes in league with each other, to produce good. Thus death and anguish are the cause of Fire, but fire is the cause of Life. To the abyss it gives sting and fierceness, else there would be no mobility. To the Light — world, essence, else there would be no production but an eternal Arcanum. To the world it gives both essence and springing, whence it becomes the cause of all things." The Duad was defined by the Pythagoreans, "the only principle of purity; yet not even, nor evenly even, nor unevenly even, nor evenly uneven." It was an emblem of fortitude and courage, and taught that as a man ought to do no wrong, neither ought he to suffer any, without due sense and modest resentment of it; and therefore, according to Plutarch, the "Ephori laid a mulct or fine upon Sciraphidas, because he tamely submitted to many injuries and affronts, concluding him perfectly insensible to his own interest, as he did not boldly and honestly vindicate his reputation from the wrongs and aspersion which had been cast upon it; under the impression that he would be equally dull and listless in the defence of his country, if it should be attacked by a hostile invader."

The Duad was elevated by the ancient philosophers of the Italic sect into a symbol of Justice, because of its two equal parts. Hence Archytas, who was a follower of Pythagoras, says, "The manners and pursuits of the citizens should be deeply tinctured with justice; for this will cause them to be sufficient to themselves, and will be the means of distributing to each of them that which is due to him according to his desert. For thus also the sun, moving in a circle through the zodiac, distributes to everything on the earth, generation, nutriment, and an appropriate portion of life: administering, as if it were a just and equitable legislation, the excellent temperature of the seasons."¹

¹ "Fragments" of Archytas, Taylor's translation, p. 16.

It signified also science, because the demonstration of an unknown number or fact is produced from syllogistic reasonings on some other number or fact which is known; and this is deducible by the aid of science. It was further considered as a symbol of the soul, which is said to be divided into two parts, the rational and the irrational; the latter being subdivided into the irascible and the appetitive. The rational part enables us to arrive at the truth by contemplation and judgment; while the irrational uniformly impels the soul to evil. And it signifies Opinion, which must be either true or false; and Harmony whence the ancients introduced music at their banquets along with wine; that by its harmonious order and soothing effect it might prove an antidote to the latter, which being drunk intemperately, renders both mind and body imbecile.

The Pythagorean philosophy taught that the Monad and Duad were a symbol of the principles of the universe; for when we make inquiry into the causes and origin of all things what sooner occurs than one or two? That which we first behold with our eyes is the same, and not another; that which we first conceive in our mind is Identity and Alterity — one and two.¹ Alcmaeon affirmed two to be many, which, he said, were contraries, yet unconfined and indefinite, as white and black, sweet and bitter, good and evil, great and small. These multiplicitous diversities the Pythagoreans designed by the number Ten, as proceeding from the Duad; namely, finite and infinite, even and odd, one and many, right and left, male and female, steadfast and moved, straight and crooked, light and darkness, square and oblong. These pairs are two, and therefore contrary; they are reduced all into ten, that being the most perfect number, as containing more kinds of numeration than the rest; even, odd; square, cube; long, plain; the first uncompounded, and first compounded, than which nothing is more absolute, since in ten proportions four cubic numbers are consummated, of which all things consist.

Categories, reducible in two, Substance and Accident, both springing from one essence; for ten so loves two, that from one it proceeds to two, and by it reverts into one. The first Ternary is of one and two, not compounded but consistent; one having no position, makes no composition; an unit, whilst an unit, hath no position, nor a point whilst a point. There being nothing before one, we rightly say, one is first; two is not compounded of numbers, but a co-ordination of units only. It is therefore the first number, being the first multitude; not commensurable by any number, but by a unit, the common measure of all number; for one, two, is nothing but two; so that the multitude which is called Triad, arithmeticians term the first number uncompounded, the Duad being not an uncompounded number, but rather not compounded.²

The Chinese philosophers entertained similar fancies about the color of blue, which is formed by a mixture of red and black. This color, they say, "being the color of heaven, represents the active and passive principle reunited in one; the male and female, the obscure and brilliant. All corporeal beings are produced by inapprehensible nature, emanating from blue, which forms

¹ Johann Reuchlin, "A. Cabal.," I., ii, p. 2.

² Henry Thomas Colebrook, "Philosophy of the Hindus," London, p. 21.

the origin of all subtile natures." In the science of astrology, which was once very prevalent, the signs were invested with significant colors. Thus it was said that Taurus was designated by white mixed with citron; Aries and Gemini, by white and red; Cancer, green and russet; Leo, red and green; Virgo, black speckled with blue; Libra, black or dark crimson; Scorpio, brown; Sagittarius, yellow or green; Capricorn, black or russet; Aquarius, a sky color or blue; and Pisces by a brilliant white.

Nor were the Jews without a respect for the number two; which was indeed inculcated in the Mosaical writings. Thus while the clean beasts were admitted into the ark of Noah by sevens, the unclean ones were allowed to enter by pairs. The angels that were deputed to destroy Sodom were two; Lot had two daughters, the sons of Isaac and the daughters of Laban were each two in number, as were also the sons of Joseph. Moses was directed to make two cherubim; the Onyx-stones of remembrance on the high-priest's shoulders were two, to symbolize the Sun and Moon, as Josephus says; but Beda thinks they were emblematical of the faith and practice of the patriarchs and prophets, while others suppose, with greater probability, that the High-Priest bore them on his shoulders to prefigure the manner in which Christ was to bear the sins of His people. The Jewish offerings were frequently directed to be by pairs; as two lambs, two pigeons, two turtles, two kids, etc. The wave loaves were two; and the shewbread was placed on the table in two rows; the silver trumpets to direct the march of the Israelites in the wilderness were the same number.

Again, Joshua erected two monuments on passing the river Jordan, one in the bed of the river, and the other on its banks; the temples of Solomon and of Gaza were each supported on two pillars; Jeroboam made two golden calves, and set them up at Dan and Bethel; there were two witnesses against Naboth, as the Mosaic law required in cases affecting human life; and two bears were sent to vindicate the character of Elisha. In the case of Naaman the Syrian, we find the use of this number fully exemplified in the two mules' burden of earth — two young men of the sons of the prophets — two talents — two changes of garments — two servants, etc. In the visions of Daniel the ram had two horns; and in Zachariah we have two olive-trees, two annointed ones, and two staves called *Beauty* and *Bands*, emblems of brotherhood. Similar coincidences might be found in the Gospels, but the detail would be tedious, and the result without utility, as far as regards Freemasonry.¹

In our system, the principle of the duad is plainly enunciated (although two is not esteemed a Masonic number) in the two Pillars of the porch of Solomon's Temple, which were placed in that situation by the wise and judicious monarch, to commemorate the remarkable pillar of a cloud and of fire; the former of which proved a light and guide to the Israelites in their escape from their Egyptian oppression; the other represents the cloud which proved the destruction of Pharaoh and his host in their attempt to follow them through the depths of the Red Sea. Our noble and illustrious Grand Master placed them in this conspicuous situation, that the Jews might have that memora-

¹ Dr. Oliver.

ble event in their recollection, both in going in and coming out from divine worship.

In the spurious Freemasonry of some ancient nations, this principle of duality was extended to support the doctrine of a good and evil power, who possessed almost equal government in this lower world. The prosperity or decadence of a nation was supposed to be produced by the superiority of one or other of these beings, which, however, was esteemed, in most cases, accidental. In Persia the doctrine attained its climax. Ormazd was Light, and Ahriman, Darkness.

Hyde says, "The Magi did not look upon the two principles as co-eternal, but believed that light was eternal, and that darkness was produced in time;¹ and the origin of this evil principle they account for in this manner: Light can produce nothing but light, and can never be the origin of evil; how then was evil produced? Light, they say, produced several beings, all of them spiritual, luminous, and powerful; but their chief, whose name was Ahriman, had an evil thought contrary to the light. He doubted, and by that doubting he became dark. From hence proceeded all evils, dissension, malice, and everything also of a contrary nature to the light. These two principles made war upon one another, till at last peace was concluded, upon condition that the lower world should be in subjection to Ahriman for seven thousand years; after which space of time, he is to surrender back the world to the Light."²

In countries where the two principles were represented by two serpents, the solstitial colures or great circles of the heavens were described under these symbols. Thus in the Egyptian hieroglyphics, two serpents intersecting each other at right angles, upon a globe, denoted the earth. These rectangular intersections were at the solstitial points.³ The Teutonic Freemasonry of the last century thus explained the two principles of Light and Darkness: "From the eternal centre is made the eternal substantiality as a body or weakness, being a sinking down, and the spirit is a springing up, whence comes motion, penetration, and multiplication; and when the spirit created the substantiality into an image, breathing the

¹ Darkness is the *absence* of light, cold is the *absence* of heat. — W. R. Singleton.

² Thomas Hyde, "Religion of the Ancient Persians," chapter ix, p. 163.

³ P. E. Jablonski, "Pantheon Ægyptiorum," I., i, c. ⁴, cited by Deane, p. 73.

spirit of the Trinity into it, the whole essences, even all forms of nature, the power of Light and Darkness, and the whole eternity, it instantly blossomed and became the paradise or angelical world. In the Darkness is the genetrix, in the Light is the wisdom: the first imaged by devils, the other by angels, as a similitude of the whole eternal being, to speak as a creature. And Lucifer, imaging beyond the meekness of the Trinity, kindled in himself the matrix of Fire, and that of nature becoming corporeal, then was the second form of the matrix, *viz.*, the meekness of the substantiality enkindled, whence water originated, out of which was made an heaven to captivate the fire, and of that Fire and Water came the Stars."

CHAPTER ONE HUNDRED FIFTEEN

SYMBOLISM OF FREEMASONRY

Legends and Symbols in the Several Degrees



MOST Masonic writers of recent date have assumed that Speculative Freemasonry was founded upon the legends and symbols of antiquity. Dr. Albert G. Mackey, in the preface to his valuable work on *Symbolism of Freemasonry*, says: "Of the various modes of communicating instruction to the uninformed, the Masonic student is particularly interested in two; namely, the instruction by legends, and that by symbols. It is to these two, almost exclusively, that he is indebted for all that he knows, and for all that he can know, of the philosophic system which is taught in the institution. All its mysteries and its dogmas, which constitute its philosophy, are intrusted, for communication, to the neophyte or beginner, sometimes to one, sometimes to the other of these two methods of instruction, and sometimes to both of them combined. The Freemason has no way of reaching any of the esoteric teachings of the Order except through the medium of a legend or a symbol."

Brother William R. Singleton deemed it greatly to be regretted that the most important legends of Freemasonry are so communicated and represented, when the Degrees are conferred, as to impress upon the minds of the candidates the realisms, rather than the "allegories," which were originally designed as "veils" to conceal the "moral principles" of the system, and which are also "illustrated by symbols."

Legends have no documentary evidence of the truthfulness of the narrative or any authenticity. Such are the legends in the Masonic Degrees. There is no written authenticity whatever for the statements or representations. In fact, strict adherence to

authentic history as contained in the "Great Light" of Freemasonry itself, contradicts the details of the Masonic legends; hence we arrive at the truthfulness of the allegorical system, which was originally designed to teach the morality contained in the institution.

The first three Degrees of Freemasonry are in themselves allegorical, representing certain important principles in their enumeration. Firstly, the introduction into Masonic Life and Light. Secondly, the progress during life in instruction—the life-work—education in all branches of useful knowledge. Thirdly, the decadence, death, and final disposition of the body, its resurrection, and the immortality of the soul.

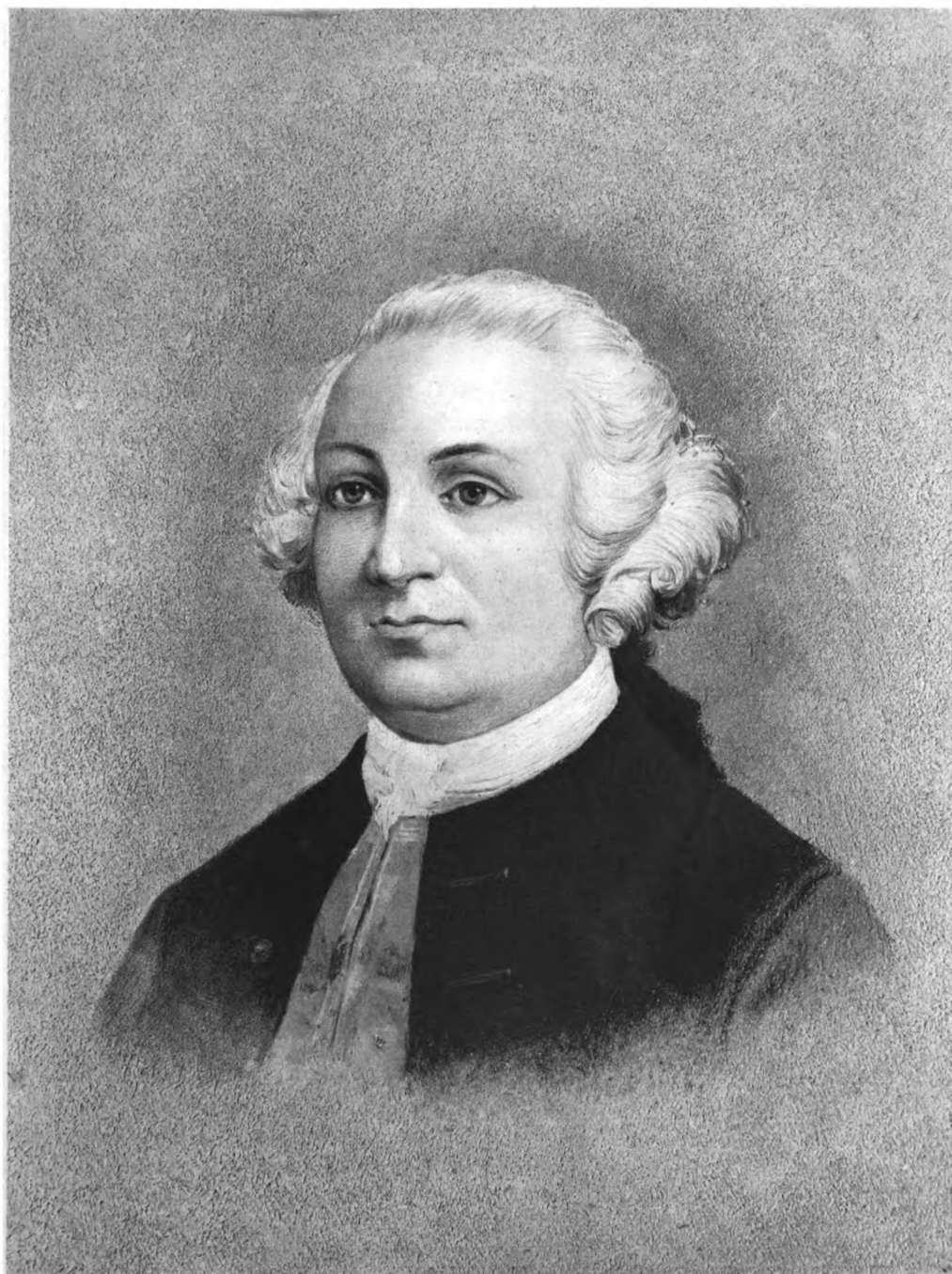
In each of these Degrees symbolisms are introduced, teaching important truths, which are calculated to impress upon the mind the value of the great moral principles thus visibly represented. Step by step, as the candidate advances in each Degree, he learns the value of the gradation in moral lessons, by which his future life is to be guided. All of these are primarily referable to his first declaration of "Faith in God," "Hope in Immortality," and "Charity or Love to all Mankind."

In these we recognize the several "duties" incumbent upon all men, which were inculcated in every system of morality taught by the ancient patriarchs and philosophers—our duty to God, our duty to ourselves, and our duty to all men. In these are found the realisms of Freemasonry, and not in our legends and allegories, by which they are veiled and concealed.

Of what value to us, at the present day, are the representations of the manner in which the Craftsmen and Apprentices were distributed when the Temple of Solomon was under construction? Or when and how they received their wages? Every step, from the first admission of a candidate to the anteroom of a regularly constituted Lodge, until he has become an obligated Freemason, has its moral lesson. His preparation, admission, and subsequent progress is marked by a lesson, which it is intended shall be carefully studied by the candidate for his future guidance in life. The following sections of that Degree are lessons, explanatory and instructive, in the art of Freemasonry. The first section of the second and third Degrees are similar to that of the first; and the following sections are strictly instructive and allegorical.

HENRY PRICE

First Active Grand Master of North American Colonies, 1733



The instruction in all three of these Degrees is by symbols and emblematical representations.

The science of symbolism is perhaps as old as any other science — the learning of the ancient world was originally conveyed by symbolism. At the present day philosophy treats only of abstract propositions. Freemasonry, however, retaining its traditions, continues the ancient method as the best means of imparting its moral lessons — by symbols — which word, derived from the Greek, means to compare one thing by another. This method of instruction, or “object teaching,” is employed in schools at the present day. It is the language of poetry. The “legend” is a spoken symbol and is employed in Masonic teaching; in some countries it is an acted drama, in others it is merely recited or read; in both, it is designed to convey to the mind important moral truths. It is the province of the initiated candidate to investigate these symbols and allegories to draw out from them the philosophies and moral lesson concealed by them.

Well has it been said that “Freemasonry is the Science of Morality, veiled in Allegory, and illustrated by Symbols.” We may not perhaps claim for Freemasonry the title of a science, but we do insist that it comprehends all true philosophy. Its fundamental principle is a belief in God, without which there can be neither morality or philosophy. The second principle taught in Freemasonry is the immortality of the soul; and the third principle is the resurrection of the body. These constitute the philosophy of Freemasonry. It is upon these principles that all the ancient religions were founded. In the belief of all the ancients in a Deity, we find a multiplicity of gods; yet, in all of them there was a chief god, who was so far above all the others as to constitute a distinct Deity. Most of these ancient religions contemplated a Triune God.

The rites of that science which is now received under the appellation of Freemasonry, were exercised in the Antediluvian World; revived by Noah after the Flood; practiced by mankind at the building of Babel, conveniences for which were undoubtedly contrived in the interior of that celebrated edifice; and at the dispersion spread with every settlement, already deteriorated by the gradual innovations of the Cabiric Priests and modelled into a form, the great outlines of which are distinctly to be traced in the mysteries of every heathen Nation, exhibiting the shattered remains of one true system whence they were all derived.

The rites of idolatry were indeed strikingly similar and generally deduced from parallel practices, previously used by the true Freemasons; for idolatry was an imitative system, and all its ceremonies and doctrines were founded on the general principles of the patriarchal religion. If the patriarch united in his own person the three offices of king, priest, and prophet, the secret assemblies of idolatry were also governed by a Triad, consisting of three supreme offices; if primitive Freemasonry was a system of Light, the initiated heathen equally paid divine honors to the Sun, as the source of light, by circumambulating *in the course of that luminary*, during the ceremony of initiation.¹

Sammes, in his *Britannia*,² says, as reported by Dr. Oliver:

The Mysteries of the Cabiric rites were accounted so sacred and powerful that whosoever was initiated in them, immediately secured, as they thought, some extraordinary gifts of holiness, and that in all their dangers they had a present remedy and expedient about them to deliver and rescue them; but that which most affected the Phoenicians was a confidence they had that those religious ceremonies preserved them from dangers by sea; therefore it is no wonder that, arriving in Britain, they taught the inhabitants that worship to which they held themselves most obliged for their safety.

In the above extract from Oliver reference is made to the rite of *circumambulation*. Every Freemason will recognize that rite as an essential one in every Degree of Freemasonry, both ancient and those Degrees invented since 1717. Pythagoras required his initiates to pass *three* years in silence and darkness before admission to the Mysteries. In all the ancient rites of the Orient the candidate was conducted by devious ways over many rough and rugged paths, and encountered various obstacles, and had to pass through the cold air, and water, the fire, and at last the earth, which four elements were symbols of purification, and lustrations, cleansings by these were requisite before the postulant could receive the higher mysteries and become an *epopt*, meaning an eyewitness.

The uniformity of practice which attended the progress of error in different nations is truly astonishing. They equally used the Ambrosiæ Petræ as vehicles of regeneration; they shrouded their rites under the impenetrable mask of secrecy; they possessed the same mode of instruction by symbols, allegory, and fable; the same repugnance to committing their abstruse secrets to writing; the same system of morality; the same attachment to amulets, talismans, and perhaps magic; and equally inculcated the immortality of the soul, and a future

¹ Oliver's "Signs and Symbols," pp. 4 and 5.

² See above, p. 55.

state of rewards and punishments, which were alike pantomimically exhibited during the initiations.¹

The old Asiatic style, so highly figurative, seems, by what we find of its remains in the prophetic language of the sacred writers, to have been evidently fashioned to the mode of the ancient hieroglyphics; for, as in hieroglyphic writing, the sun, moon, and stars were used to represent states and empires, kings, queens, and nobility, their eclipse and extinction, temporary disasters, or entire overthrow, fire and flood, desolation by war and famine, plants or animals, the qualities of particular persons, etc. So, in like manner, the holy prophets called kings and empires by the names of the heavenly luminaries; their misfortunes and overthrow are represented by eclipses and extinction; stars falling from the firmament are employed to denote the destruction of the nobility; thunder and tempestuous winds, hostile invasions; lions, bears, leopards, goats or high trees, leaders of armies, conquerors, and founders of empires; royal dignity is described by purple or a crown; iniquity by spotted garments; error and misery by an intoxicating draught; a warrior by a sword or bow; a powerful man by a gigantic stature; and a judge by balance, weights, and measures. In a word the prophetic style seems to be a speaking hieroglyphically.²

Pythagoras expressed his mystical system by symbols which were explained to the initiated and were not comprehended by the rest of the world. His secrets were forbidden to be committed to writing and were communicated orally as ineffable mysteries. The Pythagoreans conversed with each other mostly by the sign language; instruction by symbols was found useful in impressing on the mind the most comprehensive truths, and it is said was adopted from Freemasonry into all the mystic associations:

The most ancient and such as were contemporary with, and disciples of Pythagoras, did not compose their writings intelligibly, in a common vulgar style, familiar to every one, as if they endeavored to dictate things readily perceptible by the hearer, but consonant to the silence decreed by Pythagoras, concerning divine mysteries, which it is not lawful to speak of before those who were not initiated; and therefore clouded both their mutual discourses and writings by symbols; which, if not expounded by those that proposed them by a regular interpretation appear to the hearers like old wives' proverbs, trivial and foolish; but, being rightly explained, and instead of dark rendered lucid and conspicuous to the vulgar, they discovered an admirable sense, no less than the divine oracles of Pythian Apollo; and give a divine inspiration to the Philologists that understand them.³

¹ Oliver's "Signs and Symbols," p. 5.

² Bishop William Warburton's "Divine Legation of Moses Demonstrated," B. IV., s. iv.

³ Thomas Stanley's "Life of Pythagoras," B. IV., ch. i.

The Druids used hieroglyphics which, with much reluctance, were communicated even to their initiates themselves. These symbols were imitated from natural objects. Of a man of enlarged mind it was said, "*he is an oak*"; an irresolute and wavering person was an "*Aspen-leaf*"; one who was deceitful was a "*Reed*." ¹ The Druids used geometrical figures as lines, angles, squares, and perpendiculars as symbols. They did not use enclosed temples, as being thought by them inconsistent with the dignity and majesty of the gods; they did not employ carved images to represent deities, but employed the rude undressed stones, such as they found in the hills or on sides of mountains, which were erected in their circles for worship, which were marked out by rude stone pillars surrounding an altar placed in the centre. They also constructed of similar stones long passages between two rows of such stones. Some of these passages were miles in extent.

In Egypt, in all probability, originated those passages, where we find the remains of them as sphinxes, obelisks, and catacombs, all of which no doubt were erected for the observance of their mystic rites. Clement of Alexandria says: "Sphinxes were erected in front of temples and places of initiation, to denote that all sacred truth is enfolded in enigmatical fables and allegories." ²

In the Egyptian mysteries the candidate was instructed in this as an ineffable secret, that the Mysteries were received from Adam, Seth, Enoch; and in the last Degree the postulant, after the completion of his initiation, was called, from the name of the Deity, AL-OM-JAH; pronounced *Allhawmiyah*. In India, the completed initiate was instructed in the great word, A. U. M., pronounced *Ome* (*o* long); we thus see that the same word was used in Egypt as the second word. It has been supposed by some that these were initials of three certain names of Deity, namely: Agni Fire; Ushas, Dawn; and Mitra, Mid-day Sun, all of them referring to "Light" in its different degrees of intensity. In the higher Degrees in Freemasonry these letters appear, having a deep significance, which we are not at liberty here to say more of. We may here quote from Dr. Oliver:

It is an extraordinary fact that there is scarcely a single ceremony in Freemasonry but we find its corresponding rite in one or other of the idolatrous

¹ Edward Davies, "Celtic Researches," p. 247.

² Clement of Alexandria, Lib. V, ch. iv.

Mysteries; and the coincidence can only be accounted for by supposing that these Mysteries were derived from Freemasonry. Yet, however they might assimilate in ceremonial observances, an essential difference existed in the fundamental principles of the respective institutions. The primitive veneration for *Light* accompanied the career of Freemasonry from the creation to the present day, and will attend its course until time expires in eternity; but in the Mysteries of idolatry this veneration soon yielded its empire over men's minds, and fell before the claims of darkness; for a false worship would naturally be productive of impure feelings and vicious propensities.

It is true, indeed, that the first Egyptians worshipped ON (A. U. N. in Hebrew, but pronounced *Own*) as the chief deity, who was supposed to be the eternal Light; and hence he was referred to the Sun as its great source and emanation. Thus it was said that *God* dwelt in the Light, his *Virtue* in the Sun, and his *Wisdom* in the Moon. But this worship was soon debased by superstitious practices. The idolaters degenerated into an adoration of Serpents and Scorpions, and other representatives of the evil spirit; and, amidst the same *profession* of a profound reverence for Light, became most unaccountably enamoured of Darkness; and a Temple near Memphis was dedicated to *Hecate Scotia*,¹ which was styled the Lord of the Creation, and in some respects deemed oracular.

The superstition of Egypt which gave divine honors to Darkness spread throughout the world of idolatry, upon the principle that Darkness of Night, which existed in Chaos before the Creation of Light, was of superior antiquity. They therefore gave precedence to Night; and hence to signify the revolving of the earth they said *a night and a day*. Even the Jews began their time with the evening or commencement of darkness, as in Genesis i, 2, 3. Moses said God created Light out of Darkness. (1 Kings viii, 12; 2 Chron. vi, 1; Psalms xviii, 9.) Darkness was considered the incomprehensible Veil of Deity.

In the *Orphic Fragments* Night is celebrated as the parent of gods and men and the origin of all things. In all the rites of initiation Darkness was saluted with three distinct acclamations; hence we may see that before the Aspirant could participate in the "Higher Mysteries" he was placed in a coffin, bed or *pastos*, or was subjected to confinement for a period of time, in seclusion and *darkness* for reflection, which custom is still employed in some

¹ Diodorus Siculus, "History of the World," translated by Thomas Cogan, B. I, ch. vii.

secret societies. This was a representation of the symbolic death of the Mysteries. When he was released from that ceremony, it was to indicate his deliverance, and represented the act of regeneration or being born again, or *being raised from the dead*.

We learn from Clement of Alexandria that in the formulary of one who had been initiated he was taught to say, "I have descended into the bed-chamber." Dr. Oliver says:

The ceremony here alluded to was, doubtless, the same as the descent into Hades; and I am inclined to think that when the Aspirant entered into the Mystic Cell, *he was directed to lay himself down upon the bed, which shadowed out the tomb or coffin of the Great Father*. This process was equivalent to his entering into the infernal ship; and while stretched upon the holy couch, *in imitation of his figurative deceased prototype*, he was said to be wrapped in the deep sleep of death. *His resurrection from the bed was his restoration to life*, or his regeneration into a new world; and it was virtually the same as his return from Hades, or his emergence from the gloomy cavern, or his liberation from the womb of the ship-goddess.¹

The time required for this ceremony or imitation of death was generally for the space of three days and nights; but was varied in different localities. *Nine* days in Great Britain were required for the solitary confinement. In Greece three times nine days. In Persia it extended to fifty days and nights of darkness, want of rest and fasting. The remains in Great Britain of the places where the ceremonies were observed by the Ancient Druids are very numerous and well known at the present day, and have already been mentioned. Among these are the remains of the celebrated Kit's Cotti House, near Maidstone.

This was a dark chamber of probation, for Kit is no other than Ked, or Ceridwen, the British Ceres; and Cotti or Cetti meant an Ark or Chest; and hence the compound word referred to the Ark of the diluvian god Noah, whose mysterious Rites were celebrated in Britain; and Ceridwen was either the consort of Noah, or the Ark itself symbolically the great Mother of Mankind. The peculiar names which these monuments still retain throughout the kingdom, are a decisive proof that they were appropriated, almost exclusively to this purpose.²

Near a village in Somersetshire called Stanton Drew, or *Druid Stones*, there are the evidences of a rude structure which originally consisted of three circles of stones and an Adytune or

¹ George Stanley Faber's "Origin of Pagan Idolatry," in Oliver's "Signs and Symbols," p. 79.

² Dr. Oliver, "Signs and Symbols," p. 80.

a Pastos, an inner secret shrine. There were various other similar structures in different parts of Britain, evidences of the prevalence of these ceremonies, religious in their character.

The initiation into the Mysteries was a most important part of the religious worship; and all those who held any important place as priest or legislator, must pass through all their religious ceremonies, as indispensable preliminaries to their advancement, by *the solitary confinement in the darkened Pastos*. "The religionists of those days considered initiation as necessary as the Christians do baptism."¹

We have referred to the several steps in the progress of initiation in the mysteries of the several Degrees in Freemasonry, and that all of these were symbols by which the various principles sought to be inculcated were thus illustrated. Each individual item was emphasized as the candidate progressed; when he was prepared in the anteroom, viz., his raiment, which should always be pure white, to represent that he was a *candidate*, from the Latin *candidus*, which means *white*. The peculiar arrangement of this raiment, in each degree, is explained in the lecture appertaining to each, as also the Zennaar² which accompanies the raiment of each Degree, which is in Freemasonry denominated a *Cable-tow*. The several Degrees require a different disposal of this cable-tow; in each there is a distinct symbolism, known only to the initiated. The candidate thus prepared is in darkness as to what he is to encounter, ignorant of what will be revealed to him in his progress in the various steps of his initiation; he is to be regenerated, *born again* into a new world of mysteries; as he was originally born into the world of physical light, so now he is to be born again into the moral and intellectual Light of Freemasonry.

The preliminary steps are purely ritualistic, and each Freemason who has passed through them can for himself apply the symbols to their appropriate significations. It would be well for us just here to call to mind what has been said by others on this method of instruction in the Church. In the Explanation of the Symbolism of the *Mass*, Bishop England said that in every cere-

¹ Bishop William Warburton, "Divine Legation of Moses Demonstrated," B. II, s. iv.

² The Zennaar in Hindostan was a cord composed of nine threads twisted into a knot at the end, and hanging from the left shoulder to the right hip. The Masonic scarf takes the place of the Zennaar.

mony we must look for three meanings. "The first, the literal, natural, and it may be said, the original meaning; the second, the figurative or emblematic signification; and thirdly, the pious or religious meaning; frequently the last two will be found the same; sometimes all three will be found combined."

Brother A. G. Mackey, in quoting the above extract from the "Churchman," makes the following just comment: "The Roman Catholic Church is, perhaps, the only contemporaneous institution which continues to cultivate, in any degree, the beautiful system of symbolism. But that in the Roman Catholic Church, is, in a great measure, incidental, and the fruit of development, is, in Freemasonry, the very life-blood and soul of the institution, born with it at its birth, or rather, the germ from which the tree has sprung, and still giving it support, nourishment, and even existence. Withdraw from Freemasonry its symbolism, and you take from the body its soul, leaving behind nothing but a lifeless mass of effete matter, fitted only for a rapid decay."¹

The candidate, after his admission to the Lodge-room, follows the ancient custom of all the Mysteries in a travel, which is a symbol of the Sun in his annual course through the twelve signs of the Zodiac, as also his diurnal course from east to west by way of the south. The candidates in the Mysteries were said to "imitate the Sun and follow his beneficent example." This symbolism referred to the custom of Pythagoras, who required his candidates to pass *three* years in silence and in darkness. The various obstructions met with in this "circumambulation" were in imitation of those encountered in the ancient Mysteries, but of quite a different character, as in the ancient Mysteries these obstructions were to severely test the courage and persistence of the candidate, and often resulted in the death of the individual; and in some of their underground passages which have been explored in modern times, evidences have been discovered that many persons thus lost their lives.

After the most solemn and impressive ceremonies, whereby the postulant becomes a Freemason, he is brought to Light in Freemasonry by a symbolism, faint indeed, but highly significant of a great event in the history of creation. All that follows is instruction in the science and morals of Freemasonry. Each Degree in

¹ Mackey, "Symbolism of Freemasonry," p. 74.

Freemasonry is divided into "Sections" —the first section is always the Rite of Initiation. The other sections are for the instruction of the neophyte, the second section being a rehearsal of the various steps in the first section, and exoteric reasons for these. The following sections contain the morals and dogmas in the several Degrees appertaining to each. In the Fellow-Craft Degree the second section is a pure allegorical representation; no intelligent Freemason can for a moment accept it other than an allegory. As such there is nothing more impressive than the important lessons in each part of the representations.

The American Rite differs from all others in the arrangement and number of the steps, and in certain particulars there are other differences along the whole line. That this legend of the second Degree is an allegory we have simply to consult the only history of King Solomon's Temple as found in the "Great Light" and we will find that there was no possibility of adapting our Masonic ritual to that structure. In the sixth chapter of the First Book of Kings we read: "The door for the Middle Chamber was in the right side of the house; and they went up with winding stairs into the Middle Chamber and out of the Middle Chamber into the third." Dr. Mackey, in commenting on this passage, says:¹ "Out of this slender material has been constructed an allegory, which if properly considered, in its symbolical relations, will be found to be of surpassing beauty. But it is only as a symbol that we can regard this whole tradition; for the historical facts alike forbid us for a moment to suppose that the legend as it is rehearsed in the second Degree of Freemasonry is anything more than a magnificent philosophical myth."

In addition to what Dr. Mackey has said, we would say that the middle and third chamber mentioned in the text referred to were the chambers on the north and south sides of the Temple mentioned in the same chapter of First Kings and fifth and sixth verses: Fifth, "And against the wall of the house, he built chambers round about, the walls of the house about, of the temple and the oracle;² and made chambers round about." Sixth, "The nethermost chamber five cubits broad, and the middle six cubits broad, and the third seven cubits broad: for without of the house

¹ "Symbolism of Freemasonry," p. 215.

² Sanctum Sanctorum.

he made narrowed rests round about that *the beams* should not be fastened in the walls of the house."

Then followed in the eighth verse, same chapter, as to where the door was to these three tiers of chambers, in the "right side of the house," namely, at the east end, inside of the porch or vestibule. Brother William R. Singleton was of the opinion that in all of our rituals our Lodge-rooms are diametrically opposite in their "Orientation" to that of the Temple, which it is supposed we copy, namely: the East of a Masonic Lodge-room is at the end opposite to the "entrance." Now, he points out, the entrance to the Temple was at the East, and the "Oracle," or Holy of Holies, was at the West, where we now place the presiding officer, and all Masonic bodies claim it to be the "East" or "Orient."

The situation of Solomon's Temple on Mount Moriah, at the eastern side of the City of Jerusalem, is now occupied by several mosques of the Mohammedan worship, the central building being the Mosque of Omar. The topography of that part of the city, in the belief of Brother Singleton, militates against every legend and myth in our Masonic rituals in all the various rites, and thus is destroyed any attempt at realism in our Degrees, which many very excellent brethren still adhere to in their firm belief in the "Freemasonry of the Temple." We again refer to Dr. Mackey for his comments on this point:

Let us inquire into the true design of this legend and learn the lesson of symbolism which it is intended to teach. In the investigation of the true meaning of every Masonic symbol and allegory, we must be governed by the single principle that the whole design of Freemasonry as a speculative science, is the investigation of divine truth. To this great object everything is subsidiary. The Freemason is from the moment of his initiation as an Entered Apprentice, to the time at which he receives the full fruition of Masonic light, an investigator—a laborer in the quarry and the temple—whose reward is the Truth. All the ceremonies and traditions of the Order tend to this ultimate design. Is there light to be asked for? It is the intellectual light of wisdom and truth. Is there a word to be sought? That word is the symbol of Truth. Is there a loss of something that has been promised? That loss is typical of the failure of man, in the infirmity of his nature, to discover Divine Truth. Is there a substitute to be appointed for that loss? It is an allegory, which teaches us that in this world, man can only approximate to the full conception of truth.¹

The proper lesson in the allegory of the Fellow-Craft Degree is to teach the seeker after truth that the intellectual faculties

¹ Mackey, "Symbolism of Freemasonry," p. 216.

must be cultivated and educated by a regular course of instruction in the liberal arts and sciences. In the Entered Apprentice Degree the candidate has been instructed in the moral and fundamental principles so essentially necessary for the proper and due performance of his several duties in life, to God, his neighbor, and himself.

All Speculative Freemasonry must be philosophical. No man can become truly a Speculative Freemason without a knowledge of the liberal arts and sciences. It is in the second Degree that the postulant learns of Operative and Speculative Freemasonry, and these two divisions are simply described in the lecture. The candidate must apply himself diligently to those seven arts and sciences enumerated and symbolized by the seven steps in order to appreciate Speculative Freemasonry. Does anyone imagine that the eighty thousand Craftsmen at the building of the Temple were instructed in those seven liberal arts and sciences? That there was among them all, or in that day anyone, who understood the mechanics of the heavens or who did believe that the Sun was the center of the solar system, and that the Earth was in annual revolution around the sun, and diurnal or daily rotation on its own axis? Yet these two principles are the foundation of astronomy.

In our rituals of the United States, the winding stairs are divided into three sets of odd numbers. The ancient temples were all approached by steps, odd in number; and Vitruvius, the most ancient writer on architecture, assigns the reason to be that, commencing with the right foot at the bottom, the worshipper would find the same foot foremost when he entered the temple, which was considered a fortunate omen.

Dr. Mackey thinks, however, that Freemasonry derives the use of odd numbers from Pythagoras, in whose system of philosophy it plays an important part, and in which odd numbers were considered as more perfect than even ones. Tracing Boards or "Carpets" of the 18th century show only five steps delineated, and in some there are seven. The lectures once used in England made an even number as in sums of one, three, five, seven, nine, and eleven.

After the union of the two Grand Lodges in 1813, Dr. Hemming, the Senior Grand Warden, in his new lectures corrected the error in having an even number by striking out the eleven. In

the United States these numbers were changed to three, five, and seven, making fifteen.

Like all intellectual acquirements there must be a gradual increase in knowledge. The postulant at his approach to the ascending scale of knowledge is primarily instructed in the lessons of the three steps; having acquired these, he advances to the next ascent of five, wherein he is instructed in the human senses, so essentially necessary for the apprehension of all physical knowledge of the objective world. Now, inasmuch as the comfort and happiness of mankind is greatly added to in the best methods of construction of our dwellings, as also all public structures, the science of building is taught by showing the fundamental principles of architecture as illustrated in the five Orders derived from the three original Orders of the Greeks. In the next steps the candidate rises to the highest position of intellectual cultivation in the liberal arts and sciences. Having attained to this elevation, he is entitled to his reward, which is denominated "wages."

Here is introduced another allegory, which is derived from scriptural passage, and is designed to prove the value of a secret password, in all of our Masonic Degrees, which is to distinguish a friend from a foe, and by which is proved the right of a member to admission to the Lodge, and should always be given before opening the Lodge, and by every member or visitor before admission.

Prior to 1860, many writers on Freemasonry held to the opinion that Speculative Freemasonry dates its origin from the building of King Solomon's temple by Jewish and Tyrian artisans. No doubt general assent was given to the proposition, but subsequent authorities in Masonic history do not now concur therein.

Speculative philosophy existed prior to the construction of the Temple, but we may conjecture that in the formation of the rituals of the three Degrees of Symbolic Freemasonry, the authors took the Temple and its construction as symbols, whereby the instructions in the moral principles, which formed the foundation of Speculative Freemasonry, were conveyed to the initiates. The very spirit of all our lectures proves conclusively that when they were formulated they were designed to teach pure trinitarian Christianity, and while the Jewish Scriptures did forecast the intermediary of a *Christos*, as all the ancient heathen Mysteries did also,

yet Jesus Christ as shown and demonstrated in the writings of the New Testament, was not understood by the Jewish writers of the Old Testament, nor by but very few of that faith since. The first three Degrees taken in connection with the Holy Royal Arch, as they have always been with our brethren of England, certainly show pure Christianity, as taught throughout the writings of the New Testament Scriptures.

Possibly the investigations which for many years have engaged the earnest and serious attention of students may result in determining the period when our Masonic lectures were definitely formulated. We know historically that, commencing with the formation of the Grand Lodge of England in 1717, the separation of Masonic "Work" into distinct Degrees did not occur earlier than 1719. From that date, those who aided in the progressive movement were, first, Dr. Anderson and Dr. Desaguliers; by whom, perhaps, the "Work" was divided into the three Degrees of Apprentice, Fellow of the Craft, and Master; second, Entick, by whom, it has been supposed, the lectures of the Degrees were first clearly divided; the third one who is usually credited with having made important and valuable improvements in the lectures was Hutchinson; and about the same period Dunckerly is also said to have made many additions and subsequently united with Hutchinson, in the improvement of the work and lectures of the three Degrees. The fourth attempt to improve the lectures was by William Preston. He entered the door of Freemasonry in a Lodge of the "Antients," but subsequently became a member of a Lodge of the "Moderns." Preston's lectures recommended themselves at once to the more literary class of Freemasons, and toward the close of the 18th century were the prevailing lectures. They were introduced into all the English working Lodges in the Colonies except in Pennsylvania, where we have understood the work and lectures of the Antients continued to prevail and are more or less the work and lectures of the present day.

A Lodge of Promulgation was authorized at London on October 26, 1809, and after the brethren had agreed upon the work, the local Masters of Lodges were invited to attend the rehearsals of the three Degrees and of the ceremony of Installation. At the end of March, 1811, they concluded their labors and undoubtedly did much to pave the way for the Union of 1813.

When the two rival Grand Lodges of England united in 1813 and became the "United Grand Lodge," Dr. Samuel Hemming, the Senior Grand Warden of the new Grand Lodge, undertook the work of preparing a new set of lectures, arranging the floor work of the three Degrees, and reconciling any discrepancies, which ritual is now the one favored by the Stability Lodge of Instruction.¹ This was substantially the last change in the English work and lectures in England.

About the close of the 18th century, Brother Thomas Smith Webb, who became very conspicuous as a Masonic ritualist in the northern part of the United States, made changes in the work and lectures of all the several Degrees in Freemasonry as far as they had been introduced into the country. Brother Jeremy L. Cross, of New Hampshire, became his pupil, and about 1816 he too "took a hand" at the lectures and made changes in Webb's work; so that now, in all the States of the Union, except, as before said, in Pennsylvania, the Webb-Preston work and lectures prevail.

The first section in all the Degrees in Freemasonry is the initiatory rite. So soon as the candidate in any Degree has been obligated he is essentially a Freemason of that Degree, and as such is entitled to all the secrets and mysteries appertaining to that Degree; hence every following section in any Degree comprises instructions and explanations of the several steps in the initiatory section of the Degree.

In the third Degree, the second section is a dramatic representation of the "Legend." To ordinary minds, unaccustomed to allegorical representations, it is received as a true representation of a real occurrence. Scholars who have critically examined and compared all the circumstances of the allegorical representation, are well satisfied that such an occurrence could not have happened in the locality represented. The situation of the Temple and the surrounding topographical features all forbid any such circumstances as are related in the legend. Hence we must assume that our authors of the legend intended it to be the culminating Symbol of Ancient Craft Freemasonry. In that legend is carried out to its ultimate extent the grand idea which prevailed and dominated every one of the Ancient Mysteries of the Oriental

¹ See "A Century of Masonic Working, being a History of the Stability Lodge of Instruction," F. W. Golby, Bath, 1921.

religious rites, and when we carefully "read between the lines" we learn how very near to the fundamental principles of "Christianity" all of those religious rites approached, even outside of what Dr. Oliver and Dr. Mackey have named "true Freemasonry."

True Freemasonry, as originally designed, was intended to be strictly "Trinitarian Christianity," and every step taken in Freemasonry prior to the organization of the Grand Lodge of England, in 1717, was Christian, and no one could be a Freemason who was not such, and was true to "Mother Church," as all the ancient manuscripts prove, and in some Grand Lodges in Europe this test is still required and a Jew or an infidel is excluded. Perhaps the change made in this direction, after 1717, admitting only those who professed a belief in God as being the only test of eligibility, has done good, by spreading abroad all the valuable principles involved in our several lectures, founded, as they all are, upon *Faith* in God, and having no other dogma. To this end was the legend of the third Degree invented, and the secret *mysteries* of the whole of Freemasonry are concealed in the *substitute* when properly interpreted, as that should be, and not as now generally explained, which has no meaning whatever. When properly explained, it agrees *precisely* with *that* for which it *was* substituted.

Brother William R. Singleton reviewing the opinions of Dr. Mackey did not fully agree with him, but believed that the origin of the mysteries involved in the third Degree were invented some time subsequent to the organization in 1717; and that, perhaps, Chevalier Ramsay *may* have been the author, or, with the priests in the College at Clermont, have concocted those secrets, and invented the Royal Arch Degree, which he in Brother Singleton's belief brought with him into England, and endeavored to introduce into the work of the Grand Lodge of England. We know that the Degree was in the work of the "Antients" and Brother Singleton held that this was introduced by Dermott, and that on the other hand it was brought by Dunckerly into the "Modern" Grand Lodge of England, of which he was a very conspicuous and distinguished member, and that through him the third Degree was so altered that to obtain the original essential secrets of that Degree it became requisite to take the Royal Arch Degree. "Now, in the Ancient and Accepted Scottish Rite the Degree of 'Mason of the Ninth Arch,' which is essentially the same as the Ramsay

Degree, is so nearly like the English Royal Arch Degree that we may say they are both from the same original source. Everyone who is familiar with these several Degrees must confess there is a family likeness, and they all concur, in their essential features, in demonstrating that the religious elements are the same." Such was the conclusion of Brother Singleton, but, as has been shown, these various views are not today fully accepted.

In reference to the occult science in India, we take the following extract from Louis Jaccoliot, as translated by Willard L. Felt: "Remember my son, that there is only one God, the Sovereign Master and Principal of all things, and that the Brahmins should worship him in secret; but learn also that this is a mystery, which should never be revealed to the vulgar herd:—other-

wise great harm may befall you. Words spoken by the Brahmins upon receiving a candidate for initiation according to Vrihaspati." ¹

Creator			
Brahma	A	Agni	
Creation			
[Preserver]		[Destroyer]	
Vishnu Ushas U	Mitra	Siva	
Preservation	Transformation		

This triangular arrangement of the great name, AUM, recognized as the WORD in the higher Mysteries in India, as the One God referred to in the above extract, represents the Triune God of all the

Ancient Mysteries of the Oriental religions.

We are also indebted to Dr. Albert G. Mackey for the following comments:

Krause gives ample proof that the Colleges of Artificers made use of symbols derived from the implements and usages of their craft. We need not be surprised at this, for the symbolic idea was, as we know, largely cultivated by the ancients. Their mythology, which was their religion, was made up out of a great system of symbolism. Sabianism, their first worship, the worship of the heavenly bodies or of the intelligences that dwelt therein, was altogether symbolic, and out of their primitive adoration of the simple forces of nature, by degrees and with the advancement of civilization, was developed a multiplicity of deities, every one of which could be traced for his origin to the impersonation of a symbol. It would, indeed, be strange if, with such an education, the various craftsmen had failed to have imbued their trades with that same symbolic spirit which was infused into all their religious rites and their public and private acts.

¹ Willard L. Felt's Translation, "Occult Science in India and Among the Ancients," by Louis Jaccoliot, New York.

We have shown a very few of the symbols used by the ancients in their mythologies, and which are copied from Calmet,¹ and herewith is a description of each:

Figure 1, plate 1, is an Indian representation of Vishnu, the second person of the Trimurti—the semblance of the God, is seated on a lotus-plant having four arms, and in each hand a peculiar emblem is displayed. The stem is supported by Vishnu, represented as an immense turtle. A huge serpent encircles the pillar; the gods hold the tail part and the *daityas* or demons hold the opposite end. By pulling the serpent alternately the sea was converted into milk, and then into butter, and from this was obtained the *Amrita* or water of life which was drunk by the Immortals.

Figure 2 represents Brahma seated on a lotus flower after the deluge. Calmet supposes it to represent Noah and his three sons. The connection between numbers one and two may be seen in the conch shells shown in the hands, and the chains of pearls around the necks.

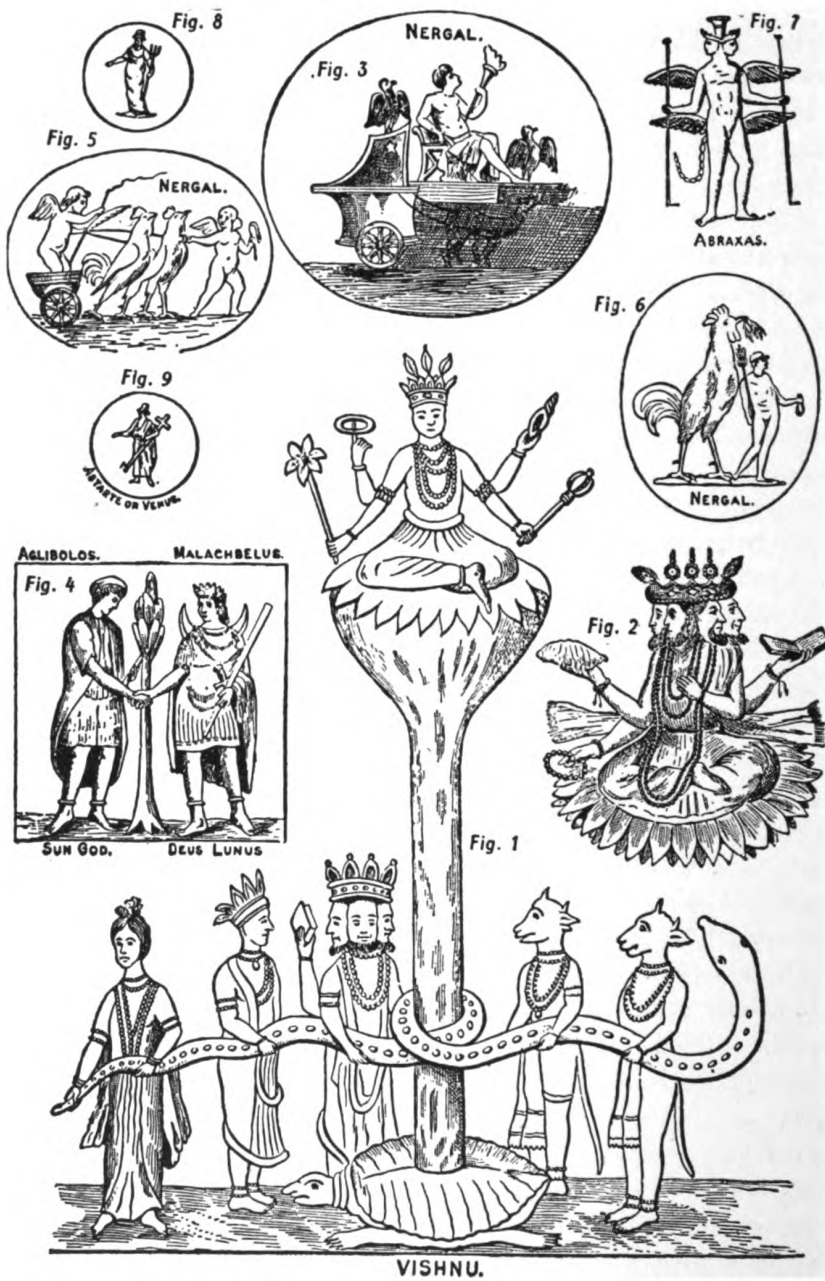
Figure 4 represents the Sun-God and Deus Lunus.

Figures 3, 5, and 6 are different forms of Nergal. The word *Ner-Gal* divides into two parts: *Ner* signifies light, or luminary, etc., and *gal* signifies to roll, revolve, a revolution, a circuit, the two together implies the revolving or returning light. If this be truly descriptive of Nergal, there is nothing improbable in considering the rooster as allusive to it, since the vigilance of the rooster is well known, and that he gives due notice of the very earliest reappearance of light, morning after morning. There are different senses in which *light* may be taken, besides its reference to natural light:

1. Deliverance from any singular danger, or distress. Esther, viii, 16.
2. Posterity; a son, or successor. 1 Kings xi, 36; 2 Chron. xxi, 7.
3. Resurrection, or something very like it. Job xxxiii, 28, 30; Psalm xcvi, 11.

In the Figures 3, 5, and 6 there is no allusion to the first of these principles, but they have a strong reference to the second, Posterity, and the idea of fecundity or fertility is expressed in the

¹ "Antiquities, Sacred and Profane," by Don Augustin Calmet, and translated from the French by N. Tindal, London.



adaptation of the figure of a rooster, which signifies the returning of light. In Figure 5, which is taken from a gem in the Gallery at Florence, Italy, two roosters are yoked to the car of Cupid, and driven by one Cupid and led by another; and not merely as if harnessed to a common car, but as if they had been in a race and had come off victorious; as the driving Cupid carries a palm-branch, which is the reward of victory, obtained by these his emblematical coursers.

In Figure 3 we have a car with a rooster standing in the attitude of crowing and flapping his wings; which is the custom of this bird on certain occasions. The star shown is the Star of Venus, and distinguishes this equipage as the consecrated vehicle of that supreme goddess of love and beauty. At a short distance in the background sits Hymen, the god of marriage and conjugality; his torch brightly blazing; at his feet is a rooster crowing, etc., in a manner and attitude very like the other; and with precisely the same allusions. The indication of this allegory is the influence of Venus and Hymen, the genial powers of vitality, on the renovation of life, in human posterity.

As the extinction of lamps, or torches, indicated utter desolation, loss of children and misery, so on the contrary we are led by the brightly blazing torch to imply the joy of connubial or marriage engagements.

The Figure 6 represents a rooster holding in his bill two ears of corn; he is attended by Mercury, having a Caduceus or wand in one hand, and a bag of money in the other. This gem has puzzled the learned. Montfaucon¹ says: "To see Mercury with a rooster is common enough; but to see him walking before a rooster larger than himself, is what I have never noticed, except in this representation. It may denote that the greatest of the qualities of Mercury is vigilance. The rooster holding the corn in his bill, may, perhaps, mean that vigilance only can produce plenty of the productions necessary to the support of life." Ancient mythology adopted various representations of the human form.

Figure 7 is an Abraxas, taken from Montfaucon. It represents a man with two faces having on his head the bushel or sacred *Calathus*; two wings are on his shoulders and two wings on his hips, and a scorpion's tail and a staff in each hand.

¹"Abraxas Gems," Vol. i, pp. 123, 128.

Figure 8 evidently represents Neptune, the god of the seas.

Figure 9 represents Ashtaroth or Astarte, which is the same as Venus. She holds a long cross in her hand and has the sacred *Calathus* on her head. This is a Medal of Zidon or Sidon, which was a city of great antiquity; St. Ambrose, in writing to Symmachus, implies that Venus is the Metrane of Persia, and though worshipped under different names yet is constantly the same power. In this connection we must enlarge somewhat upon the names of Ashtaroth, Astarte, and Venus, as in the description of several of the following figures the subject will be better understood.

Venus represented with a dove is referred to Askelon, and yet we know that Egypt had her Venus and dove, as shown in a medal where she stands with a staff in one hand and a dove supported by the other hand extended. This medal was struck in Tentyra, a city of Egypt. This shows that the worship of the dove was common in these countries. The etymology of Askelon is derived from weight, or balance, *shekel*. Another origin is suggested; *Ash* in Hebrew denotes fire; *Kel* denotes activity, briskness, and heat, even to wasting; *lun* denotes to reside, to stay, to remain. These ideas combined mean, "the residence, or station, of fire, in activity or heating."

To explain this combination of ideas the following Hindu story is found in *Asiatic Researches*, volume iv, page 168, which agrees with this etymology:

The Puranas relate that Sami Rami, in the shape of a dove, came and abode at Asc'halanorthan, which is obviously Askelon; here Samiramis was born, according to Diodorus Siculus, and here she was nursed by doves. She was, says he, the daughter of Derketos. Here, say the Indian Puranas, she made her first appearance. Now, by *doves*, we are to understand priestesses; by her birth, the institution or establishment of her worship, as daughter, *i.e.*, immediate successor or offspring of Derketos. *Sami* is the Hindu word for fire, and *Rama* signifies the fir-tree; *Sthan* is station, residence, dwelling. By uniting these ideas, we find they also signify "the residences," *Sthan*, of fire, *Sami*, in perfect conformity to the Hebrew name, as above explained.¹

Figure 10 represents Dagon, properly Dag-Aun. We must anticipate the description of this figure by reference to another figure, not shown, namely: There is a gem in the Florentine Gal-

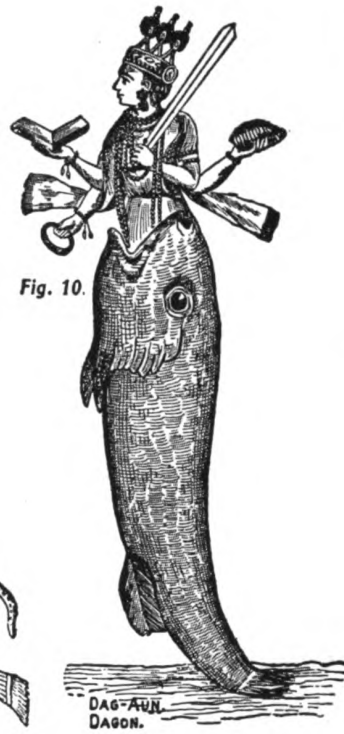
¹ Calmet, "Antiquities," p. 373.

lery which is probably of Grecian workmanship; it shows the progress of those variations by which in process of time Art relinquished the truly ancient representation of Dagon. This figure exhibits a union of the human and fishy parts; but this union is contrary to the original idea of the emblem, which was that of a person coming out of a *fish*, not making a part of the fish, *but issuing from it*, as will be seen in Figure 10. Shall we be thought fanciful in referring the figures of this place to traditional memorials of Noah, his wife, and three sons? All of them having human upper parts, but piscine or fishlike lower parts; *i.e.*, all of them originally considered as having issued from a fish; though by lapse of time the import of that allegorical representation was forgot. The reader will note here the connection with the original *Mer-man* and *Mermaid* of our heraldry supporters.¹

In Figure 10, instead of the male and female, and three children, all having piscine or fishlike lower parts, there is one person allied to a fish; but this one person has four arms, or governing powers. Now we may take the fact to be this: when the *male* personage was used as a type of the event commemorated in this emblem, then the original allusion was to Noah and his three sons; but when a *female* personage was used, as an emblem of the very same event, then the allusion was to the wife of Noah. On the same principle genealogies or lines of descent were reckoned, and are still in the East, only by the male sex; we have no genealogy by women in Scripture; but this rule was departed from, *speciali gratia*, by special favor, when the universal mother of the second race of mankind was to be commemorated.

See Figure 2 for the picture of a man with four heads and four arms, that is, four governing powers, mental and corporeal; or in this Indian emblem, the four states and conditions of life, or the four *castes* and distinctions among the inhabitants, which *castes* are, on the Indian system, equally attributable to Noah as the *father*, or to his wife as the *mother* of succeeding generations. The four bearded heads *may* be those of the four fathers of mankind united into one; signifying *legislative* government, morals, etc. The four arms to the female figure, No. 10, *may* signify executive government. Still they represent government in some manner or other. The significance of four is puzzling unless four persons

¹ Calmet, "Antiquities," p. 133.



had originally their respective departments in conducting the general welfare of the community, their descendants.

Figure 10, plate 2, is from Thomas Maurice's *History of India*.¹ It represents a female, crowned, having four arms, each holding its proper symbol, coming out of a great fish; as if this great fish was casting forth this personage, after the tempestuous ocean was calmed, the evil demon destroyed, and the verdant meadows were again clothed with cheerful herbage, as appears in the background of the original. This emblem is called by the Hindus one of the appearances of Avartas of Vishnu.

There is an ancient fable that Oannes, who was said to be half a man and half a fish, came to Babylon and taught several Arts: and afterward returned to the sea . . . there were several of these Oannes . . . the name of one was Odacon, *i.e.*, *ò Dagon* [the *Dagon*]. Berosus, speaking of Oannes, says he had the body and head of a fish; and *above the head of the fish he had a human head*; and below the tail of the fish he had human feet. This is the true figure of Dagon, who was the God of the Philistines, *i.e.*, the most of the inhabitants of Palestine, long prior to the time when Joshua led the children of Israel across the river Jordan and took possession of the whole country and divided it among the twelve tribes.

Etymologists say that Dagon was Saturn; others say he was Jupiter; others say Venus, whom the Egyptians worshipped under the form of a fish; because in Typhon's war against the gods, Venus concealed herself under this shape.² Diodorus Siculus says,³ that at Askelon the goddess Derceto, or Atagatis, was worshipped under the figure of a woman, with the lower parts of a fish (see Figure 18, plate 2), and Lucian, *de Dea Syr*: describes that goddess, or Venus, as being adored under this form.

There is another very old fable, that Oannes, a creature half man, half fish, rose out of the Red Sea, and came to Babylon, where he taught men several arts, and then returned again to the sea. Apollodorus reports that four such Oannes, in several ages, had arisen out of the Red Sea, and that the name of one of them was Odacon; whence the learned Selden derives Dagon.⁴ The wor-

¹ Plate VII., p. 507, per Calmet, vol. iii, p. 183.

² Ovid, "Metamorphoses," lib. v, fab. 5.

³ Lib. ii, p. 65.

⁴ See Calmet's "Dictionary," Dagon.

ship of Dagon continued in Palestine until the change in the mythology of early days to the Greek nomenclature, after the days of Alexander the Great. The temple of Dagon was pulled down by Sampson at Gaza. The Philistines deposited the ark in the temple of Dagon at Azoth.

Figure 11, plate 11, represents Succoth Benoth, and is a companion to the Deity Nergal; which the Babylonians selected as their favorite object of worship (2 Kings xvii, 30).

This representation is evidently Venus rising from the sea, attended by Tritons, who regard her with veneration and triumph united; but this is not the original Venus; it is the story poetically treated, varied by the looser imagination of the Greeks, from the ancient emblem; retaining the idea, but changing the figures, etc., as they did in Dagon, and as they were accustomed to do in all their Deities; from whence the Egyptians, etc., thought them impious; and indeed their images became thereby altogether *dese-crated*. To this incident of Venus rising from the Sea ought to be referred all that the poets have written on the birth of the goddess of beauty from the briny wave, from the froth or foam of the sea, etc., of which much may easily be met with among the classic writers, Greek or Latin.

The Hebrew word Succoth is usually rendered *booths*, temporary residences, as tents, etc. The Rabbins translate it "tents of the young women": it is literally "*the tabernacles of the daughters, or young women,*" that is, "if *benoth* be taken as the name of a female idol, from *Beneh* to build up, or to procreate children, then the words will express, *The tabernacles* sacred to *the productive powers feminine.*"

The dove, when used as an *insignia* or as a token, referred primarily to the dove at the deluge; and the double-faced Janus referred primarily to Noah; who looked backward on one world, ended, and forward on another, beginning. In the illustrations connected with Succoth Benoth the head of Venus on one side of a medal with a dove for its reverse, and a head of Janus with a dove also for its reverse, must originally have referred to the same event. This event was what the figure of Derketos, who was the Syrian goddess, commemorated; in other words, Venus rising from the Sea. Derketos issuing from a fish; first, Noah, as the great progenitor of mankind, restored to light and life; second, the pro-

lific powers again in exercise, to third, the revival of human posterity, etc., after a temporary residence in that floating womb of mankind, the ark of preservation.¹

The composition of a woman with the form of a fish is seen in a medal of Marseilles representing Atergatis-Derketos, the Syrian goddess Venus. Marseilles was settled by a colony of Phœnicians from Syria. They, like the Men of Babylon, carried their country worship and gods with them to their distant settlement.²

In Figure 12 is a representation of the eighth Avatar of Vishnu, in which he appears as the Good Black Shepherd treading upon the head of the Serpent Calanach. The promise made to Adam and Eve when they were turned out of the garden of Eden, was that their seed should bruise the head of the Serpent. Now, this figure of Vishnu, the second person of the Indian Trimurti, was called Krishna—the Anointed one—and some have thought that this myth was to illustrate the promise made to Adam and Eve, as above stated.

Figure 13 is a representation of Ashtaroth, the same as Astarte or Venus. The horns are not united to form a crescent as in other pictures but are more natural; around the beautiful head are the seven stars by three and four, and two figures of lightning to show her authority as Regent of Night.³

Figure 14 represents another form of Abraxas which has more emblems than Figure 7. This figure has on its head the lotos; it has four wings; and connected with each wing an arm; and in each of its four hands different destructive emblems. It has on its feet what might be taken for a third pair of wings; but these are very imperfect, if they are wings.

Figure 15 is Dea Luna or Deus Lunus. This represents a man with a Phrygian bonnet on his head, clothed in a short dress, a sword in his right hand, in his left a man's head, which he has recently cut off from the body lying by him, whose flowing blood spurts upward. Macrobius says "the Moon was both *male* and *female*"; and adds one peculiar bit of information, interesting to students of ritualistic robes, from Philocorus, that the male sex sacrificed to him in the female habit, and the female sex in the male habit. Though Spartian speaks of Carhœ as a place famous for the worship of Lunus, the reader must not think this worship

¹ Calmet, vol. ii, p. 283.

² See above work, p. 234.

³ See above work, p. 375.

was confined to that place and to Mesopotamia; for it was spread all over the East. This worship was established in Phœnicia long before the empire of Caracalla; a medal published by Vaillant hath Antoninus Pius on one side and the god Lunus on the other, with his Syrian cap on, and holding a spear with a great star on one side of him, and a crescent, which signifies the moon, on the other. The medal was struck at Geba or Gabbe, near Cæsarea in Palestine, by the borders of Phœnicia.¹

Figure 16 represents the Egyptian Venus. This medal was struck in Tentyra, a city of Egypt, as appears by the legend upon it. Strabo mentions a temple of Venus at Tentyra. This is a reverse of a medal of Adrian; it represents Venus holding her dove in one hand, in the other a staff. On the whole, this has a strong likeness to medals of Askelon, and shows that the worship of the dove was common in these countries, and in their neighborhoods.²

Figure 17 is a representation of a four-horned goat, which is said to be from Spain, with two upright and two lateral horns. Brother William R. Singleton satisfied himself that this animal was alive in London about 1769.

Figure 18 represents the body of a woman united to the form of a fish, and is similar in composition and shape of Atergatis-Derketos, the Syrian goddess.

Figures 19 and 20 represent two appearances of Baal. They are human heads with symbols of an ox added to them.

Observe in No. 19 the stars which accompany the head; if these stars, or if a single star, be referred to the Deity it accompanies, then we see how easily the Israelites might "have borne up the Star of their God" (Amos v, 26), *i.e.*, portrayed on medals, or small figures, whether images or coins, etc., carried about them; and secured from detection by their smallness and readiness of concealment. This figure has the bull's or cow's horns and ears on its head.

No. 20 has only the ears of a bull or cow; but has on its head a garland of vine-leaves and grapes, whereby it is allied to Bacchus; with two apples on the front of the head, whereby it is allied to Ceres, or to Pomona, *i.e.*, it indicates a fruit-bearing divinity, perhaps *Isis fructifera*.³

¹ Calmet, "Antiquities," vol. ii, p. 375.

² See above work, p. 374.

³ Calmet, vol. ii, p. 122.

We have selected the foregoing examples of the very earliest symbols employed by the ancient nations to express their ideas of the deities whom they worshiped; these all coalesce at last in the Sun and Moon. What was Fortune? *Baal Gad*; the Luna Dea which presided over favorable times; where then is the wonder that the Israelites should be tempted to solicit favorable seasons from this goddess, instead of entreating them from the Lord? as He complains; or that they should offer incense to the queen of heaven? (Jer. xlv, 17) or that the question be asked, Can any of the deities of the heathen *give rain*? Rain was to them so necessary to fertility, and an act of true divinity alone. We see, too, how Gad and Meni terminate in the Sun and Moon.¹

We now revert to quite a different class of symbols, which we find prevailed in Egypt, Persia, Assyria,² and was employed by the Almighty Himself when He revealed his Worship to the children of Israel. We allude to the Cherubim. The first authentic reference which we have in history we find in Genesis, ch. iii, v. 24, and in Exodus, ch. xxv, vs. 18, 19, and 20, which we quote, namely: "And thou shalt make two Cherubims of gold, of beaten work shalt thou make them, on the two ends of the Mercy Seat. And make one Cherub on the one end, and the other Cherub on the other end; *even* of the Mercy Seat³ shall ye make the Cherubims on the two ends thereof. And the Cherubims shall stretch forth *their* wings on high, covering the Mercy Seat with their wings, and their faces *shall look* one to another; toward the Mercy Seat shall the faces of the Cherubims be."

It would seem from the directions here given by the Almighty to Moses, that the cherubic form was well known to the latter, from his familiarity with the Cherubim so common in Egypt. We must therefore look to the Cherubim of Egypt to understand the subject and appreciate the Cherubim of the first Ark of the Covenant carried by the children of Israel in their forty years of "Wanderings in the Wilderness," and into the "Land of Promise" and the great miracle wrought by it in the midst of the river Jordan. (Joshua, ch. iii, vs. 15, 16, 17.)

¹ Calmet, "Antiquities," p. 124.

² The reader may consult, particularly with regard to Egypt, "Signs and Symbols of Primordial Man," Dr. Albert Churchward, London and New York, 1910.

³ Another rendering may be, "*of the matter of the Mercy Seat.*"

In all the different nations, where the cherubic forms were employed, they were compound animals. The various authors on this subject have employed many articles. Parkhurst, in his *Dictionary*, uses no less than *sixty*; and Calmet has many pages and numerous illustrations, some of which we will use. In these articles Calmet proceeds by giving a description of the various parts, separately entering into the compound animal.

I. He first takes the Cherubim described in the Bible, of their *heads* or *countenances*. Each Cherub has four: that of a man, a lion, an ox, and that of an eagle. In what manner were they placed? Were they four heads attached to four necks rising from the trunk of the body; or four faces attached to one head? He thinks they were four faces attached to one head.

II. Of their *bodies*, *i.e.*, from the neck downward. This was human, the "likeness of a man," which extended below the navel and to the lower rim of the stomach.

III. Of their *wings*. Ezekiel describes them as having *four* wings; Isaiah describes the Seraph as having *six* wings, namely: two on the head, two on the shoulders, and two on the flanks.

IV. Of their *arms*. The translations say *hands*, but certainly imply arms at length; their number was *four*, one on each side.

V. The *lower part*. It must have been 1st, either human thighs, legs, and feet to which were attached the body and hind legs of an ox; or, rather, 2d, the body and four legs of an ox, out of which the human part seemed to rise, so that all below the rim of the belly was in the form of an ox, and all above that was human.

VI. Their *services*; or, what they appeared to do. The vision seen by Ezekiel, and also by Isaiah, was the resemblance of a movable throne or chariot, of great size, on which the sovereign was supposed to sit; that the wheels were attached to it in much the same manner as to the royal traveling or military thrones of the Persian Kings; and that the four Cherubims occupied the places of four horses to draw this large machine.

Did our limits permit, we could extend this examination into the subject of the Cherubim with great profit; but our object will have been obtained if we succeed in showing how almost universal was the idea of compounding different animals into one for the purpose of illustrating the general ideas of the different attributes of their deities among all the nations of antiquity.

We copy from Calmet's *Dictionary* the following description of the Cherub:

CHERUB—derived from the Chaldee, signifies *as a child*; from the adverb *ki, as*, and *rabia, a young man, a child*; otherwise, *as multiplying*, or *as combating*; from *rahah*, or *abundance*, or *multitude of knowledge*; from *rab*, a *multitude*, and *Nacar*, *to know*; otherwise, in Hebrew, *rahar* signifies *to grow great*, *to nourish*, *to bring up*; in Syriac, *to labor*.

This term in Hebrew is sometimes taken for a calf or an ox. Ezekiel i, 10, mentions *the face of a Cherub*, as meaning also *the face of an ox*. The word *Cherub* in Syriac and in Chaldee signifies *to till* or *plough*, which is the work of oxen. Cherub also signifies *strong* and *powerful*, possessing the strength of an ox. Grotius says the Cherubim were figures like a calf. Bochart thinks they were nearly the figure of an ox. So does Spencer. Josephus says they were extraordinary creatures of a figure unknown to mankind. Clemens of Alexandria believes that the Egyptians imitated the Cherubim of the Hebrews in their sphinxes and hieroglyphical animals.¹

The descriptions, in various parts of Scripture, of the Cherubim differ, but agree generally in that this meant a figure composed of various creatures, a conclusion that has however an important exception in the first description in Exodus. The others an ox, a lion, a man, and an eagle, as in Ezekiel i, 5, and x, 2. Those placed in the Temple by Solomon were probably similar to these. (1 Kings vi, 23.) We can readily see that those on the original ark could not have been like those in the Temple, for there evidently was but one head on each one from the expression "and their faces shall look one to another; toward the mercy seat shall the faces of the Cherubims be." (Ex. xxv, 20.) There could only be one head and face to each of the two Cherubim.

Calmet's own conclusion on this difficult question is as follows:

So great obscurity has hitherto overwhelmed this figurative representation, notwithstanding it has been the theme of many very learned men, that I cannot flatter myself with succeeding at once in explaining it. I think, however, that this opens a new way for attaining some conception of its real forms; and I feel some satisfaction in the idea that these symbols were not unknown in kingdoms and countries independent of Judea.

¹ Calmet's "Dictionary," see article on Cherub.

The Cherubic or compound form was common to most of the nations of the Orient. In Egypt, the sphinx and other examples are extant at the present day; in Assyria, all the Temples had such compound figures at their entrances, and we show some of these in Figures 21, 22, 23, 24. Calmet says also:

In regard to these Cherubic forms, there were two extreme opinions: 1st. That it pleased God to compose the Jewish religious rites, ceremonies, and symbols, of materials as unlike as possible to those of the countries around them, especially of Egypt, in order to establish a total dissimilarity, and to exclude idolatry. 2d. That a close resemblance, especially to Egyptian manners, was established, in order to accommodate the services to the temper and habits of a people who had been used to such in Egypt. This was the hypothesis of the learned Spencer. The truth, I apprehend, lies between these opinions. . . .

The Jews considered the Cherubim as of the utmost importance under the Levitical priesthood; yet they have lost their true representation. If the flame placed to keep the way to the tree of life was a Cherub, then this emblem is extremely ancient. Mr. Parkhurst finds resemblances to this symbol in the West Indies; in the Temple of Elephanta, in the East Indies; in Diana; in Proserpine; in Rhadigust, an ancient German idol; in Mithras, a Persian Deity; in the gryphon, or griffion, of Cochin-China; in Yahuthana Nasr, Arabian idols resembling a lion and an eagle; and in many other parts of the world. The opinion of the writer seems to be sufficiently established to warrant the inference, that this emblem was not borrowed by the Jewish ritual from Egypt only, but was known among many other nations in its principle at least.

When we reflect that at the very earliest ages, when religious rites were new among all the nations of the earth, it does seem probable that they all derived their ideas from one original stock; and in time the varieties of manners and customs, and also following these, the methods of worshiping their gods with the same central and general ideas; the variations were like branches of an original stock. The fact is that in the vast number of Cherubic forms, found in any part of the original heathen and idolatrous world, the common symbols have a great likeness to those used by the Jewish people and described in their sacred books.

The Cross

When the Cross became a symbol is lost in the remotest antiquity. There is no mention of it, historically, at any period, or to the country, or the people who were the first to make use of it as a symbol. Nevertheless, it is found at a very early period, by

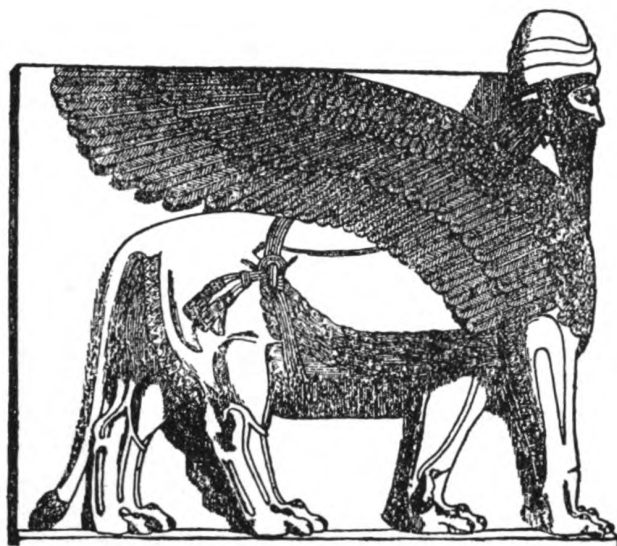


FIG. 21. — Assyrian Winged Man-headed Lion.¹

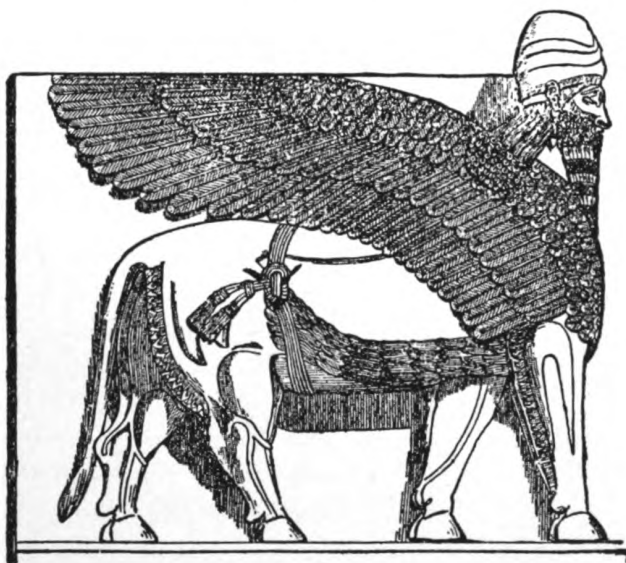


FIG. 22. — Assyrian Winged Man-headed Bull.²

¹From a doorway in the palace of Assur-nasir-pal, King of Syria (B. C. 885-860), discovered at Calah (Nimrûd), now in the British Museum. According to an inscription of Esar-haddon, the colossal figures which flanked the doorways of the royal palaces turned back the enemy and protected and blessed the paths of the kings who set them up.

²Taken from the same locality as the one seen as Fig. 21.



Fig. 23



Fig. 24

FIG. 23. — Assyrian Eagle-headed Deity.¹

FIG. 24. — Assur-nasir-pal, or Asshur-nasir-apli, King of Assyria (B. C. 885-860).

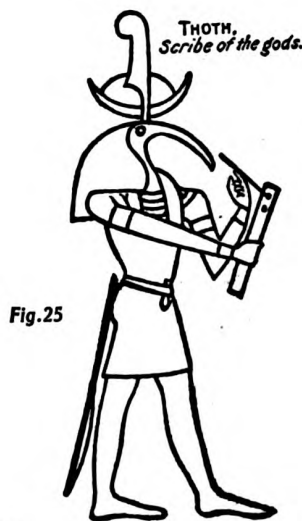


Fig. 25



Fig. 26



Fig. 27

FIG. 25. — The Egyptian God, Thoth, Scribe of the Gods. FIG. 26. — An Indian Warrior of the Present Day, clothed and equipped similarly to the foregoing Assyrian figures. FIG. 27. — Osiris, Judge of the Dead, having in his right hand the Crux-Ansata, the symbol of eternal life, and in the left hand a rod having on its top the head of the Hoopoe, the symbol of purity.²


¹ From a bas-relief on walls of the palace of Assur-nasir-pal, King of Assyria (B. C. 885-860), discovered at Calah (Nimrud), now in the British Museum.

² This is similar to the rod or spear in the right hand of Fig. 26, having an eagle's feather forming a cross with the rod. The warrior should have on his forehead the scalp and horns of a buffalo, which they frequently wear. He has also around his neck a necklace of bears' claws and teeth. In his left hand is the same form of bag as in Figs. 23, 24 and 28.



FIG. 28. — Assur-nasir-pal, or Asshur-nasir-apli, King of Assyria (B.C. 885-860), and winged attendants performing a ceremony before a sacred tree. Above the tree is the emblem of the god Assur, who was the Arian God Ormuzd.¹

which certain forms have been recognized by names having specific meanings.

There are principal forms of the Cross which are used as symbols, and others frequently employed in ornamentation having no special signification. There are a great many forms of the Cross. Among these we call attention to  which is the usual form of the Swastika, or Svastika, a symbol which has recently excited very much attention among archæologists. In 1894, the *Smithsonian Reports* contained a very lengthy paper of 221 pages, giving the most complete history with full illustrations and examples of this symbol by Professor Thomas Wilson, *Curator, Department of Prehistoric Anthropology, U. S. National Museum*. He says:

The Swastika has been called by different names in different countries, though nearly all countries have in later years accepted the ancient Sanskrit name of Swastika; and this name is recommended as the most definite and certain, being now the most general and, indeed, almost universal. It was formerly spelled s-v-a-s-t-i-c-a and s-u-a-s-t-i-k-a, but the later spelling, both English and French, is s-w-a-s-t-i-k-a. The definition and etymology of the word is thus given in Littré's *French Dictionary*:

Svastika, or Swastika, a mystic figure used by several (East) Indian sects. It was equally well known to the Brahmans as to the Buddhists. Most of the

¹ From a bas-relief on the walls of the palace of Assur-nasir-pal, discovered at Calah (Nimrūd), now in the British Museum. In the middle is the famous "Ashera" translated in English version "Grove" and "Groves," which were not growing trees but were as here drawn.

rock inscriptions in the Buddhist caverns in the West of India are preceded or followed by the holy (*sacramentelle*) sign of the Swastika. (Eugene Burnouf, *Le Lotus de la Bonne Loi*; Paris, 1852, page 625.) It was seen on the vases and pottery of Rhodes (Cyprus) and Etruria.

Etymology: A Sanskrit word signifying happiness, pleasure, good luck. It is composed of *Su* (equivalent of Greek *εὖ*), "good," and *asti*, "being," "good being," with the suffix *ka* (Greek *κα*, Latin *co*).

In the *Revue d'Ethnographie* (IV, 1885, page 329), Dumouton gives the following analysis of the Sanskrit *Swastika*:

Su, radical, signifying *good, well, excellent*, or *suvidas*, prosperity.

Asti, third person, singular, indicative present of the verb *as*, to be, which is *sum* in Latin.

Ka, suffix forming the substantive.

The *Century Dictionary* says: Swastika — [Sanskrit, lit., "of good fortune." Svasti (*su*, well + *asti*, being), welfare]. Same as fylfot.

The reader may also, to very good advantage, compare *Cruz Ansata* and *Gammadion*.¹

In *Ilios* (page 347), Professor Max Müller says of the Swastica:

Ethnologically, Svastika is derived from *svasti* and *svasti* from *su*, "well," and *as*, "to be." *Svasti* occurs frequently in the Veda, both as a noun in a sense of happiness, and as an adverb in the sense of "well" or "hail!" It corresponds to the Greek *εὖεστω*. The derivation *svasti-ka* is of later date, and it always means an auspicious sign, such as are found most frequently among Buddhists and Jains.

Eugene Burnouf defines the Mark Swastika as follows:

A monogrammatic sign of four branches, of which the ends are curved (or bent) at right angles, the name signifying, literally, the sign of benediction, or good augury.

The foregoing explanations relate only to the present accepted name "Swastika."

The *sign* Swastika must have existed long before the name was given to it. Brother William R. Singleton held that it must have been in existence long before the Buddhist religion or the Sanskrit language.

In Great Britain the common name given to the Swastika from Anglo-Saxon times by those who had no knowledge whence

¹ "Smithsonian Report," 1894, p. 769.

it came, or that it came from any other than their own country, was Fylfot, said to have been derived from the Anglo-Saxon *fower fot*, meaning four-footed, or many-footed.¹

Many theories have been presented concerning the symbolism of the Swastika, its relation to ancient deities and its representation of certain qualities. In the estimation of certain writers it has been respectively the emblem of Zeus, of Baal, of the Sun, of the sun-god, of the sun-chariot, of Agni the fire-god, of Indra the rain-god, of the Sky, of the sky-god, and finally the deity of all deities, the Great God, the Maker and Ruler of the Universe. It has also been held to symbolize light or the god of light, of the forked lightning, and of water. It is believed by some to have been the oldest Aryan symbol. In the estimation of others it represents Brahma, Vishnu, and Siva, Creator, Preserver, Destroyer. It appears in the footprints of Buddha, engraved upon the solid rock on the Mountains of India. It stood for the Jupiter Tonans and Pluvius of the Latins, and the Thor of the Scandinavians. In the latter case it has been considered — erroneously, however — a variety of the Thor hammer. In the opinion of at least one author it had an intimate relation to the Lotus sign of Egypt and Persia. Some authors have attributed a phallic meaning to it; others have recognized it as representing the generative principle of mankind, making it the symbol of the female. Its appearance on the person of certain goddesses, Artemis, Hera, Demeter, Astarte, and the Chaldean Nana, the leaden goddess from Hissarlik, has caused it to be claimed as a sign of fecundity.²

Commenting upon the theories of the various writers quoted, Professor Wilson says:

In forming the foregoing theories their authors have been largely controlled by the alleged fact of the substitution and permutation of the Swastika sign on various objects with recognized symbols of these different deities. The claims of these theorists are somewhat clouded in obscurity and lost in the antiquity of the subject. What seems to have been at all times an attribute of the Swastika is its character as a charm or amulet, as a sign of benediction, blessing, long life, good fortune, good luck. This character has continued into modern times, and while the Swastika is recognized as a holy and sacred symbol by at least one Buddhistic religious sect, it is still used by the common people of India, China, and Japan as a sign of long life, good wishes, and good fortune.

Whatever else the sign Swastika may have stood for, and however many meanings it may have had, it was always ornamental. It may have been used with any or all of the above significations, but it was always ornamental as well.

¹ R. P. Greg per "Smithsonian Report," 1894, p. 769.

² "Smithsonian Report," 1894, p. 771.

Dr. Schliemann found many specimens of Swastika in his excavation at the site of ancient Troy on the hill of Hissarlik. They were mostly on spindle whorls. . . . He appealed to Professor Max Müller for an explanation, who, in reply, wrote an elaborate description, which Dr. Schliemann published in *Ilios*.

He commences with a protest against the word Swastika being applied generally to the sign Swastika, because it may prejudice the reader or the public in favor of its Indian origin. He says:

I do not like the use of the word *Svastika* outside of India. It is a word of Indian origin and has its history and definite meaning in India. . . . The occurrence of such crosses in different parts of the world may or may not point to a common origin, but if they are once called *Svastika* the *vulgus profanum* will at once jump to the conclusion that they all come from India, and it will take some time to weed out such prejudice.

Very little is known of Indian art before the third century before Christ, the period when the Buddhist sovereigns began their public buildings.

The name *Svastika*, however, can be traced (in India) a little farther back. It occurs as the name of a particular sign in the old grammar of Pānini, about a century earlier. Certain compounds are mentioned there in which the last word is *karna*, "ear." One of the signs for marking cattle was the *Svastika*, and what Pānini teaches in his grammar is that when the compound is formed, *svastika-karna*, i.e., having the ear marked with a sign of a *Svastika*, the final *a* of *Svastika* is not to be lengthened, while it is lengthened in other compounds, such as *datra-karna*, i.e., having the ear marked with the sign of a sickle.

And further as to the Buddhist sources we learn that


It (the *Swastika*) occurs often at the beginning of Buddhist inscriptions, on Buddhist coins, and in Buddhist manuscripts. Historically, the *Svastika* is first attested on a coin of Krananda, supposing Krananda to be the same king as Xandrames, the predecessor of Sandrokyptos, whose reign came to an end in 315 B.C. (See Thomas on the identity of Xandrames and Krananda.) The paleographic evidence, however, seems rather against so early a date.

In the footprints of Buddha the Buddhists recognize no less than sixty-five auspicious signs, the first of them being the *Svastika*; the fourth is the *Suanastika*, or that with the arms turned to the left; the third, the *Nandyāvarta*, is a mere development of the *Svastika*. Among the Jains the *Svastika* was the sign of their Seventh Jina, Supārsva.

In the later Sanskrit literature, *Svastika* retains the meaning of an auspicious mark; thus we see in the *Rāmāyana*, that Bharta selects a ship marked with the sign of the *Svastika*. Varapamihira in the *Brihat-samhitā* mentions certain buildings called *Savastika* and *Nandyāvarta*, but their outline does not correspond very exactly with the form of the sign. Some Sthupas, however, are said to have been built on the plan of the *Svastika*. . . . Originally, *Svastika* may have been intended for no more than two lines crossing each

other, or a cross. Thus we find it used in later times referring to a woman covering her breast with crossed arms, *Svahasvastika-stani*, and likewise with reference to persons sitting cross-legged.¹

Professor Max Müller continues the discussion regarding the true meaning of the character.

Quite another question is, why the sign  should have an auspicious meaning, and why in Sanscrit it should have been called Svastika. The similarity between the group of letters *sv* in the ancient Indian alphabet, and the sign of Svastika is not very striking, and seems purely accidental.

A remark of yours (Schliemann in his *Troy*, page 38) that the Svastika resembles a wheel in motion, the direction of the motion being indicated by the crampons, contains a useful hint. This has been confirmed by some important observations of Mr. Thomas, the distinguished Oriental numismatist, who has called attention to the fact that in the long list of the recognized devices of the twenty-four Jaina Tirthankaras the sun is absent, but that while the eighth Tirthankara has the sign of the half-moon, the seventh Tirthankara is marked with the Svastika, *i.e.*, the sun. Here, then, we have clear indications that the Svastika, with the hands pointing in the right direction, was originally a symbol of the sun, perhaps of the vernal sun as opposed to the autumnal sun, *Suavastika*, and, therefore, a natural symbol of light, life, health, and wealth.

But, while from these indications we are justified in supposing that among the Aryan nations the Svastika may have been an old emblem of the sun, there are other indications to show that in other parts of the world the same or a similar emblem was used to indicate the earth. Mr. Beal . . . has shown . . . that the simple (+) occurs as a sign for earth in certain ideographic groups. It was probably intended to indicate the four quarters — north, south, east, west — or, it may be, more generally, extension in length and breadth.

That the cross is used as a sign for "four" in the Bactro-Pali inscriptions (Max Müller, *Chips from a German Workshop*, Vol. II, page 298) is well known; but the fact that the same sign has the same power elsewhere, as, for instance, in the hieratic numerals, does not prove by any means that the one figure was derived from the other. We forget too easily that what was possible in one place was possible also in the other places; and the more we extend our researches, the more we shall learn that the chapter of accidents is larger than we imagine.²

In the *Smithsonian Report (Annual)* for 1897, we find an article by Marquis De Nadaillac on the "Unity of the Human Species," who, in concluding one part of the subject, says:³

The accumulated proof renders it incontestable that the funeral rite of cleaning the bones and coloring them red was practiced in different countries

¹ "Smithsonian Report," 1894, p. 772.

² "Smithsonian Report," 1894, p. 773.

³ "Smithsonian Report," 1898, pp. 563-569.

widely separated by sea or desert. Thucydides says the history of a people is to be sought in their tombs. In the cases cited, the tomb has responded and has thrown a clear light on the earliest origin of the rite, and at the same time on the common origin of man. A question arising from these facts is, whether they relate to religious or funeral rites. But this is comparatively of small importance. It was surely a custom of the unknown ancestors of these peoples, transmitted from generation to generation. These facts do not allow us to say that primitive life was everywhere the same, nor that if the productions of men are everywhere the same, they are always to satisfy the same needs. In the strange rite that we have recounted, a rite which has required much thought and multiplied cares and which one can believe was strange to barbarous and nomadic races, it is not a question of similar needs growing out of similar creations. In order to find a solution it is necessary to seek higher and farther; it is the identity of the genius of man in all times and in all regions that should be inquired of, and it is only there that it can be found.¹

Well has it been said that the mysterious Swastika sign, born in undefined regions and rapidly extending over the entire world, goes to support this hypothesis. We will seek the lessons it teaches.

For a long time the Swastika (the *Croix Gammée*, a Greek cross, with arms bent to the right at right angles) has been regarded as an Aryan sign, even the Aryan sign *par excellence*. From this, or from its apparent place of origin, the name Indian (East Indian) has been given it; a name difficult at present to maintain because of the daily discoveries of its diffusion or spread among absolute strangers to the Aryan race.²

From the researches made during later years the origin even of the Swastika sign appears to be contested. Thus we read in the work of Count Goblet d'Alviella,³ one of those of our Brotherhood who has deeply studied the question.

The *Croix Gammée* (Swastika) appears from prehistoric times among the peoples originating in the valley of the Danube, who have respectively colo-

¹ J. McGuire, "Classification and Development of Primitive Implements." See *American Anthropology*, July, 1896.

² The literature upon the Swastika has increased until it has become a library. In 1889 Count Goblet d'Alviella made a communication to the Royal Academy of Belgium entitled "*La Croix Gammée, or Swastika*." This essay by this learned Freemason has since been enlarged and published under the title "*La Migration des Symboles*," Paris, 1891. An English translation of it has appeared with an introduction and note by Sir G. Birdwood. Among later publications were those of Michael Zmigrodzki, "*Zur Geschichte der Swastika*," Brunswick, 1890, and Thomas Wilson, "*The Swastika*," Washington, 1896. Eminent savants in all countries have been occupied with the question of the Swastika's origin and signification, but it appears, nevertheless, that the problem is not yet entirely cleared, for Dr. Brinton writes: "It is easy to read into barbaric scratches the thoughts of later times, and we must acknowledge that something more than the figure itself is needed to prove its symbolic sense."

³ *La Migration des Symboles*. See *Revue des Deux Mondes*, May 12, 1889.

nized the Troad and the north of Italy. It extends with the products of this antique culture, on one side, among the Greeks, Etruscans, Latins, Gauls, Germans, British, and Scandinavians; on the other side, to Asia Minor, Persia, the Indies, and to China and Japan.

Such we find is also the opinion of Salomon Reinach.¹ According to him the sign of the Swastika already represented in the city of Hissarlik, prior, according to all probabilities, to the thirteenth century before Christ, did not penetrate the Indies until after that period.² He says further that one does not find the symbol in Egypt,³ nor in Phœnicia, nor Assyria; while, on the other hand, it is frequent in northern Italy, in the valley of the Danube, in Thrace, in Greece, and on the western shores of Asia Minor. Thence come his conclusions that we should seek in Europe for its origin.⁴

I do not pretend to contradict this, but the first discovery of the Swastika on the hill of Hissarlik determines that this was not its place of origin. Whence came this mysterious sign which we see at Troy? To what rite does it belong? Where did it originate? These are questions we would like to have answered. In the present state of our knowledge, the question is insoluble. One point excites my interest, that is the long persistence of the Swastika and its rapid diffusion throughout such different regions. I see in this an important argument in favor of the unity of the human species. This argument should be further presented and such facts produced as justify it.

An infant, the child of a savage, might amuse himself by tracing in the sand or on stone, or on the first object that came under his hand, squares and circles and crosses, and lines, making all imaginable angles; with progress the child can reproduce the images of his mind, the scenes that strike him most, even to bizarre figures which are due only to his imagination. He will not produce a sign as complicated as the Swastika unless he has it or has had it

¹ *Le Mirage Oriental*. See *L'Anthropologie*, 1895.

² M. Reinach afterward recognized that the Swastika mentioned by Goblet d'Alviella on certain ingots of silver in the form of dominoes, serving as money, and also those with inscriptions in honor of Acoka, belonged to the third century before Christ. — *L'Anthropologie*, 1894, p. 248.

³ Flinders Petrie has found at Naukratis certain vases ornamented with the Swastika (*Third Memoir, Egyptian Exploration Fund*), but this pottery appears to have been imported from Caria or from Cyprus. Stuffs ornamented with the same sign have also been discovered at Panopolis, Upper Egypt, but these have been attributed to Greek workmen who were numerous at Coptos, a neighboring village where Clermont Ganneau has recently discovered a Greek inscription. — "Academie des Inscriptions," March 5, 1897 (Forrer, "Die Gräber und Textilfunde von Achmin Panopolis").

⁴ "As for India, everything induces the belief that the Swastika was there introduced from Greece, from the Caucasus, or from Asia Minor, by routes as yet unknown." — Goblet d'Alviella, "La Migration des Symboles," p. 107.

before his eye, or unless it shall have been transmitted to him by his ancestors. It is puerile to explain its presence in so many and such widely separated regions by the theory of the identity of the psychologic state among human races which have the same rudimentary culture.

Thomas Wilson has gathered many references which are freely used in the following discussion of the subject:

The mysterious Swastika¹ figured on the idols and spindle whorls² of the ancient Dardania, on the diadem of the daughters of Priam, and on the numberless objects from the early cities on the hill of Hissarlik,³ in the sacred temples of India as on the bas-relief of Ibriz, attributed to the Hittites,⁴ on Celtic funeral urns, and on the hut urns of Albano or Corneto, a curious imitation of the habitations of the living wherein they have piously deposited the ashes of the dead.⁵

We see the Swastika on the balustrades of the porticos of the temple of Athena at Pergamos, on the sculptured ceiling of the Treasury at Orchomenos, on the vases of Milo and Athena, those of Bologna, the ancient Felsina of the Etruscans,⁶ of Caere (Cervetri),⁷ Cumes,⁸ Cyprus,⁹ and on the pottery gathered at Königsvalde on the Oder; on a golden fibula of the Museum of the Vatican, and a copper fibula of the Royal Museum of Copenhagen.

¹ Sometimes the arms of the Swastika turn to the left, a figure to which Professor Max Müller says has been given the name Suavastika. (Virchand R. Gandhi reports that while studying an ancient Sanscrit philosophy, in the British Museum library, he found the word Suavastika in connection with Swastika. — Thomas Wilson.)

² The number of these objects casts a doubt upon their use as spindle whorls only. They have been religious objects, a sort of visible expression of vow or prayer, for example.

³ Schliemann, "Ilios," Figs. 1873, 1911, and others.

⁴ S. Reinach, *Le Mirage Oriental*. See *L'Anthropologie*, 1893.

⁵ Dennis, "Cities and Cemeteries of Etruria," vol. i, p. 69; vol. ii, p. 457. Dennis regards these urns as anterior to the Etruscan civilization. See also "Annali Dell'Inst. Romano," 1871, pp. 239, 279. Professor H. W. Haynes, of Boston, is of opinion that these belong to the "Iron Age" (*Nation*, January 24, 1889). Professor Heilbig, "Guide to the Collection of Classic Antiquities in Rome," vol. ii, p. 267; Pigorini, "Bulletino Ethnologia Italiana," vol. xii, p. 262; Chantre, "Nécropoles Halstattiennes de l'Italie et de l'Autriche, Matériaux," vol. xviii, pp. 3, 4.

⁶ Gozzadini, "Scavi Archæologici," Plate IV.

⁷ In a tomb at Caere there has been found a golden fibula, clasp or clamp, with engraved Swastika. Greffi, "Monumenti di Caere," Plate VI, No. 1.

⁸ At Cumes has been found the sign (Swastika) on pottery, buried at great depth, which mark the establishment of sepulchers at the most ancient periods, beneath the tombs of the Hellenic epoch; they in turn being under those of the Roman epoch. Alex. Bertrand, "Arch. Celtique et Gauloise," p. 45.

⁹ Cesnola, "Cyprus, its Ancient Cities, Tombs and Temples," Plates XLIV and XLVII.

.It is encountered in the most ancient paintings of the catacombs of Rome, on the tunic of the Bon Pasteur,¹ and on the archbishop's chair of St. Ambrose at Milan, where it is associated with the Latin cross and the monogram of Christ; on the ancient sacred books of Persia, as well as on the coins of Arsacides and the Sassanides; on the most ancient Christian monuments of Scotland and Ireland, often accompanied with Ogam inscriptions;² on the Scandinavian runic books; in the Halstattien sepulchers of San Margarether or de Rovische,³ and in the necropolis of Koban.⁴

Schliemann found it at Tiryns and at Mycenæ;⁵ Cartailhac in the citanias, those strange fortified towns of Portugal, some of which date from Neolithic times;⁶ Chantre in the tombs in Caucasus,⁷ and the Russian archæologists on the bronze objects from their country in the Museum of Moscow.

The Swastika has been found in France, in the Tumuli (mounds) of Haguenau, engraved on the cinctures or belts of bronze.⁸ It is perpetuated on objects posterior or strange to the Roman domination. For example, on those taken in the Frankish tombs opened at Colombe (Loire-et-Cher), on a funeral stèle or monument at the Museum of Toulouse, on a vase at the Museum of Rouen,⁹ on the cinctures, Gallo-Roman or Merovingian, near La Fere.¹⁰ The Swastika also is found on a Celto-Roman altar erected at Ambloganna, in England by a Dacian legion in honor of Zeus or Jupiter.¹¹ On the right and left are two circles, rayed after the fashion of stars, which Gaidoz believes to be a representation of the sun.¹²

¹ Roller, "Les Catacombes de Rome," Plates VI, X, XXXII, XXXIX, LIV, LXXXVII, XCIV.

² Dr. Graves, Bishop of Limerick, "Proceedings, Royal Irish Academy." Ludwig Muller reports the same.

³ "Matériaux," 1884, pp. 137, 139, 466, and Fig. 84.

⁴ "Matériaux," 1888, p. 352.

⁵ "Mycenæ," p. 193.

⁶ "L'Espagne et le Portugal Préhistoriques," Figs. 410-412. M. da Veiga more recently has recognized the Swastika in the compartments of a mosaic found in Algarve. See *L'Anthropologie*, 1891, p. 222.

⁷ M. Chantre assimilates these burials to those of Villanova, Halstatt, and Bismantova in upper Italy. "Matériaux," 1881, pp. 164, 165.

⁸ De Mortillet, "Album Préhistorique," pp. 98, 99, 100.

⁹ See above work, Figs. 1247, 1257.

¹⁰ Moreau, "Album de Caranada."

¹¹ Goblet d'Alviella, "La Migration des Symboles," p. 65.

¹² "Le Dieu Gaulois du Soleil et la Migration des Symboles."

The Laplanders still engrave the Swastika on their drums intended to be used in magic rites.

The Chinese decorate with it their standards, instruments of music, and their cannon.¹

The Japanese employ it as a mark on their pottery, and the Hindus paint it in red on their houses at the beginning of the New Year, and make it with flour or sacred rice upon a table or stand when entering a house or church as a sign of good luck or good wishes, or the occasion of a wedding or fête.²

The diffusion of a sign so complicated as the Swastika throughout all time and in all countries is something to be remarked, and of which we should recognize the importance. Our astonishment is doubled when we find the same symbol among the Ashantes on the western coast of Africa,³ and see it figured in America among the most ancient civilization of which we have any knowledge. By what migration has it crossed the Atlantic, by what migrations has it penetrated such distant countries and appeared among races of men so different? And if, as we believe, all these representations are due to an indigenous art, either Indian or African, where did they obtain their model? Our ignorance on these points is complete, and the most we can do is to give a résumé of the principal known facts.

The Swastika has been found engraved on a shell from a mound in Tennessee which contained thirty-two human burials,⁴ on plates (five) of copper from the mounds of Chillicothe, Ohio,⁵ a stone hatchet from Pemberton, N. J., on an Arkansas vase in the National Museum, on a silver ornament, the authenticity of

¹ From the Letter of Gordon to Schliemann. See "Ilios," p. 352.

² It has been contended by some students that the triskelion was an evolution from or to the Swastika—the triskelion being the representation of three human legs bent at the knee and joined at the thigh. It is found on the Lycian coins about 480 B.C., and thence was carried by Agathocles to Sicily (Barclay Head, "Coins of the Ancients," Plate XXXV). It is also found on a vase from Agrigentum (Waring, "Ceramic Art in Remote Ages," Plate XLII). Newton explains how the symbol (triskelion) is found on the arms of Sicily, and also those of the Isle of Man (*Athenæum*, September, 1892). The Duke of Athol, proprietary of the Isle of Man, sold in 1765 his right to the Crown of England, but because he had been its sovereign he kept the triskelion in his coat of arms.

³ "It is not possible to admit," says Count Goblet d'Alviella (*Migration des Symboles*, p. 108), "that this has been spontaneously conceived and executed. Of all *a priori* hypotheses, this is certainly the most difficult to accept."

⁴ "Third Annual Report," Bureau of Ethnology, Fig. 140.

⁵ "Twelfth Annual Report," Bureau of Ethnology. Other similar discoveries have been made in Ohio.

which appears incontestable, and which was shown in 1887 at the reunion of the Association Française at Toulouse.¹

Nordenskiöld cites numerous examples of the Swastika, now engraved in straight lines, other times indicated by dots, among the cave dwellers of Mesa Verde, and the same is done by Max Müller in Yucatan and Paraguay, while other savants have found it among the Huacas of Peru and among savage tribes of Brazil, where the triangular pieces of pottery, sometimes bearing the mysterious Swastika sign, often form the only dress of the women.²

We find it in the paintings of the Navajos³ and on the ornaments of the Pueblo Indians, while the Sac Indians of the Southwest wear it on their collars and garters on occasion of their religious fêtes, although it is not possible that they should know the sense which is attached to it,⁴ and the Wolpis paint it on their dance rattles.⁵

I have omitted to treat of numerous figurines ornamented with the Swastika in the hope to find an explanation of this mysterious symbol. We find it engraved on a figure of Buddha in the United States National Museum,⁶ on the base of a bronze Buddha from Japan, and on a vase in the Kunsthistorische Museum of Vienna where it figures on the breast of Apollo.⁷ Astarte bears it on her arms and shoulders,⁸ Adonis on his arms, a follower of Aphrodite, on her robe,⁹ a centaur from Cyprus on his right shoulder.¹⁰ In a rude representation of Apollo directing the car of the sun it is found on the wheels of the chariot.¹¹ A female statue in lead found at Troy wears a triangular covering over the body, the center of which bears a Swastika.¹² Numerous cinctures or girdles

¹ "Comptes Rendus," i, p. 284.

² Wilson, Swastika, "Report of U. S. National Museum," 1894, Plate XVIII.

³ See above work, Plate XVII.

⁴ See above work, Plates XV and XVI. (Nevertheless these Indians recognize it as a sign of good luck and give it a corresponding name.—Thomas Wilson.)

⁵ *Revue d'Ethnographie*, 1885, No. 1.

⁶ Wilson, l. c., Plate I.

⁷ Goblet d'Alviella, l. c., Plate I.

⁸ "Bul. Société d'Anthropologie," 1888, p. 676.

⁹ This statuette was found in 1887 in a Greek tomb. "Bul. Société d'Anthropologie," 1888, p. 677.

¹⁰ Cesnola, "Salamina," p. 243.

¹¹ See above work.

¹² Schliemann, "Ilios," Fig. 226.

worn by women bore this same Swastika sign. Does this not indicate that it may have been regarded as an emblem of the generative forces of nature?

But we will not venture further in our researches for the signification of a sign so obscure as is the Swastika. Probably (and the figurines just mentioned give this hypothesis a semblance of truth) it was a religious emblem, an amulet consecrated by the varied superstitions of man, as is the hand with the fingers raised a survival of an ancient Chaldean symbol which is worn to-day by the Italians, as is the little pig by the Parisians.¹ Was it dedicated to the living sun; to Zeus or Baal; to Astarte or to Aphrodite; to Agni, the god of fire; or to Indra, the god of rain; or, still further, to Vishnu or to Siva, the Hindu representatives of creation and destruction? All these hypotheses are possible; more than this, all of them are probable, for the signification of Swastika has singularly varied according to the time and to tradition.² Those persons who in the actual state of our knowledge pretend to formulate general conclusions are sadly in error.

As to the significance of the Swastika there is a larger meaning by the light of which one of the authorities concludes thus:

By the side of the similarity of the anatomic structure of man in all times and of all races, I have sought to place the similarity of his genius, as proved by the identity of his conceptions. The ossuaries which contain the remains of his predecessors, the custom of coloring his bones red after they had been denuded of their flesh, the mysterious sign to which we have given the name Swastika, and other conceptions, other almost universal creations, which it would be easy to add, all tend toward the confirmation of the knowledge given to us by the earliest arms, the first tools and implements of flint, and the most ancient pottery. We believe it impossible to misapprehend or mistake the multiplied proofs that flow from modern researches, all of which affirm with an irrefutable eloquence the unity of the human species.

Among the very ancient symbols of the Orient we find the Pentalfa, or five-pointed star. In one of the illustrations in the *Iconographic Encyclopædia* of the late Professor Baird, President of the Smithsonian Institution, who succeeded Professor Henry,

¹ W. W. Rockhill ("Diary of a Journey through Mongolia and Tibet," 1891-92) cites the Tibetan who had a Swastika tattooed on his hand.

² Sewall ("Indian Antiquary," July, 1881) presents innumerable hypotheses to which the Swastika has given rise. To cite but one: Cunningham, a distinguished savant, believes the Swastika to have been a monogram.

we observe that the Pentalfa occupies the most conspicuous place. That picture represents the universe, namely, the great celestial serpent forms a circle having the tail in its mouth, at the top; diametrically opposite, at the bottom the serpent twists the body in a large coil; upon this coil is a huge tortoise; on the back of the tortoise stand four elephants occupying the four cardinal points; on these elephants rests the earth, which is flat on the bottom and hemispherical on the top; above the earth are represented concentrically the seven heavenly spheres; immediately above the uppermost sphere, and suspended from the junction of the tail and mouth of the serpent, is the Pentalfa.

The Pentalfa has been so called, because the five (*pente*) points each represented the Greek letter *Alpha* (A). This character was called Hygeia, or symbol of health, by Pythagoras.

Brother William R. Singleton in the preparation of this essay endeavored to place before the reader the intimate relation between all the forms of language, as displayed by man, from the earliest ages, in the crudest efforts to convey his ideas to others, down to the perfected forms of animal life, as displayed in the unnatural compositions in the Cherubim, which was shown first to Moses, and subsequently to the prophets Ezekiel and Isaiah, as described in the text. Brother Singleton added:

We can give no further explanations than those taken from ancient writers, as, down to the present day, they are as mysterious as they have always been in every age of the world, like the image of the veiled Isis in her temple on the island Philæ in Egypt, with the following inscription: "I am that which was, which is, and which is to come, and no mortal hath lifted my veil."¹

¹ The student of symbolism may also consult to advantage the "Symbolism of Freemasonry," Dr. Albert G. Mackey, and the various topical references in the Mackey-Hughan-Hawkins "Encyclopedia of Freemasonry." The "Restorations of Masonic Geometry and Symbolism," Henry P. H. Bromwell, Denver, 1905, is also a very profitable mine of information.

CHAPTER ONE HUNDRED SIXTEEN

FREEMASONRY IN CANADA

BY WILL H. WHYTE, P. G. M. :: K. T. OF CANADA

Late Grand Secretary, Grand Lodge of Quebec



THE history of Freemasonry in British North America, or that part of the Continent now better known as the "Dominion of Canada," is a most interesting one.

Upon the advent of Confederation, July 1, 1867, local control in each Province for the government of the Masonic Fraternity of the Dominion took a strong hold as a predominant idea, and prevailed. Each Province has now a Grand Lodge, and in order of their organization are as follows: Canada, having jurisdiction only in Ontario, 1855; Nova Scotia, 1866; New Brunswick, 1867; Quebec, 1869; British Columbia, 1871; Manitoba, 1875; Prince Edward Island, 1875; Alberta, 1905; Saskatchewan, 1906.

The first marks of the Ancient Craftsman have been found in Nova Scotia. A mineralogical survey in 1827 found on the shore of Goat Island in the Annapolis Basin, partly covered with sand, a slab of rock $2\frac{1}{2}$ x 2 feet, bearing on it those well-known Masonic emblems, "the Square and Compasses," and the date 1606. Who were the Craftsmen, and how the stone came there, must be left to conjecture.

Nova Scotia

The records of the Craft in Boston, Massachusetts, state that Bro. Henry Price was appointed Provincial Grand Master of New England by Viscount Montague, Grand Master of the Premier Grand Lodge of England (Moderns), and that his authority was subsequently extended to all North America.¹

¹ See a paper by Brother R. V. Harris on Henry Price, Robert Comins, and Erasmus James Phillips, "Transactions," Nova Scotia Lodge of Research, Vol. I, No. 3, March 23, 1916. This

On the 13th of November, 1737 (Old Style), Erasmus James Phillips (or Philipps), an officer of the Fortieth Regiment, then stationed at Annapolis Royal, visited New England and was made a Freemason in the "First Lodge in Boston." This Brother Phillips was a nephew of Colonel Richard Phillips, the first Governor of Nova Scotia, 1716 to 1749, and the Secretary of the Governor's Council, and evidently obtained an appointment as Deputy from Brother Price, the Provincial Grand Master at Boston. Brother Phillips was born on April 23, 1705, and died at Halifax in 1760.

The first Lodge established in Nova Scotia was at Annapolis, and under authority from Boston by the St. Johns Grand Lodge of Massachusetts. Under date of 1740 the Minutes read:

Omitted in place, That Our Rt. Worsh'l Grand Master Mr. Price granted a Deputation at Ye Petition of sundry Brethren at Annapolis in Nova Scotia to hold a Lodge there, and appointed Major Erasmus James Phillips, D. G. M., who has since at ye request of sundry Brethren at Halifax granted a Constitution to hold a Lodge there and appointed the Rt. Worsh'l His Excellency Edward Cornwallis, Esq., their First Master.

This entry in the Grand Lodge Minutes was evidently made about 1750, when the Hon. Edward Cornwallis and others at Halifax (founded in 1749) petitioned Phillips for a Warrant, and was probably based on information given by Lord Colvill, who was initiated in July 1750 and afterwards went to Boston in October 1750, joining the St. John's Grand Lodge and receiving his Second and Third Degrees. Price had been Provincial Grand Master from 1733 to 1736. The Lodge at Annapolis could not have been established by Phillips during this period for he was not then a Freemason. We may assume that the Deputation to the brethren at Annapolis was granted by Price while acting as Grand Master when Robert Tomlinson was in England for a considerable period between 1738 and 1740, or in the interim between Tomlinson's death and September, 1743. The records of the Lodge at Boston show that Phillips was present at meetings held on April 11, May 9, November 28, December 26, 1739, and on August 12,

shows that a Register Book of the Grand Lodge of England has an entry under date of 1737 that Captain Robert Comins or Cumins was appointed Provincial Grand Master, by the Earl of Darnley, for Cape Breton and Louisburg. The entry is repeated in 1738 with the words "excepting such places where a Provincial Grand Master is already deputed." There is an entry in 1746 showing that Comins was still regarded as the Provincial Grand Master, but no evidence that he ever exercised his powers.

1741. In the Minutes of April 11, 1739, he appears as "Rt. Wpfull Bro'r Erasmus James Phillips, G. M. de Nov. Scot." Clearly the date of the entry in the Grand Lodge Minutes, December 24, 1740, is later than the appointment of Phillips.

Brother Phillips was one of the seven Commissioners who met on August 1, 1737, at Hampton, New Hampshire, to mark out and settle the boundaries between the Province of Massachusetts Bay and the Colony of Rhode Island. He was in Boston from August, 1737, to June, 1738. Being reappointed on September 14, 1740, he was in New England in April 1741, and was at Providence, Rhode Island, until June of that year.¹

Brother Phillips, having organized a lodge at Annapolis, later on—on the petition of the brethren at Halifax—granted a Warrant for a lodge and appointed Brother Edward Cornwallis as its first Master. This Lodge was instituted at Halifax on July 19, 1750. Brother Phillips held the position of Provincial Grand Master until 1758.

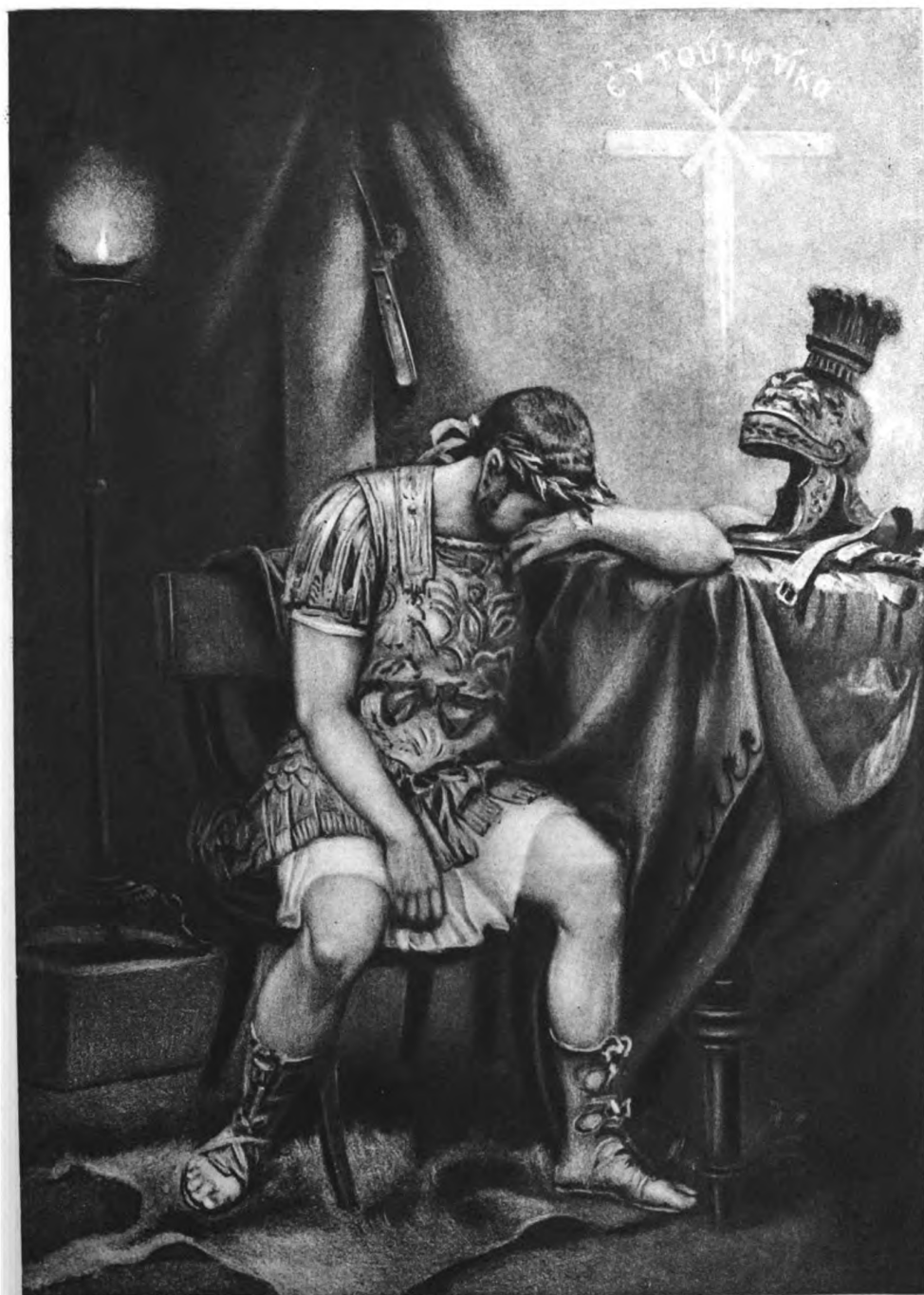
In 1756 Lodge meetings were held in Halifax, by the Lodge of "Social and Military Virtues," No. 227, Irish Registry, then attached to the Forty-sixth Regiment of Light Infantry. This Lodge is now "Antiquity Lodge," No. 1, Montreal, on the Registry of the Grand Lodge of Quebec.

The Grand Lodge of Nova Scotia is in possession of a large amount of valuable and interesting Masonic documents, among them a Charter to form a Provincial Grand Lodge, dated December 27, 1757, from the Grand Lodge of the "Antients," signed Blessington, Grand Master, and Laurence Dermott, Grand Secretary. This Warrant as well as the two Lodge Warrants accompanying it were in all probability never used, as Brother Phillips' original authority, that of the Grand Lodge of Massachusetts, was of the "Modern" Grand Lodge of England, not the "Antients."

On the 2d day of June, 1784, a Warrant (apparently a renewal of the one of 1757) was granted by authority of Grand Master Antrim, Deputy Grand Master Laurence Dermott, and Robert

¹ "Transactions," Nova Scotia Lodge of Research, Halifax, see paper by Brother R. V. Harris March 23, 1916, Vol. I, pp. 47 and 48. Governor Edward Cornwallis was an uncle of the Lord Cornwallis who figured prominently in the American Revolution. Brother Edward Cornwallis had been Master in 1748 of the Lodge in the 20th Regiment of the British Army, later the Lancashire Fusiliers, warranted as No. 63, Grand Lodge of Ireland. See paper by Brother J. Plimsoll Edwards, p. 15, January 31, 1916, "Transactions."

DREAM OF CONSTANTINE



Leslie, Grand Secretary. Under this Warrant, a Provincial Grand Lodge was formed on September 24, 1784—Brother John George Pyke, Provincial Grand Master. By this Warrant, the officers "together with their lawful assistants, that is to say the regular Masters, Wardens and Past Masters only," were authorized to "nominate, choose, and install their successors upon or near every St. John the Evangelist day forever."

From 1786 to 1791, His Excellency, John Parr, Governor-in-Chief of Nova Scotia, was Provincial Grand Master, followed by the Hon. Richard Bulkeley, 1791 to 1800; Duncan Clark, 1800 to 1801; Hon. John Wentworth, LL.D., 1801 to 1810; and John George Pyke, 1810 to 1820. At that time, after thirty-six years, there were thirty-one Lodges on the Provincial Registry. Trouble then arose over a successor to Brother Pyke and he continued in office another year, followed by John Albro from 1821 to 1829. At this period the number of Lodges had been reduced to sixteen. For another forty years this Provincial Grand Lodge continued its work until, after an existence of eighty-five years, its Lodges united with the new Grand Lodge of Nova Scotia in 1869.

The subject of an independent Grand Lodge had been agitated for five years, for the Grand Lodges of England, Ireland, and Scotland had Lodges chartered under their authority in this Province.

In 1861 a Committee was appointed from the Provincial Grand Lodge of Scotland to act in conjunction with a similar Committee from the Provincial Grand Lodge of England regarding the practicability of forming a Grand Lodge of Nova Scotia. Upon reference to the parent Grand Lodges, England refused permission. Scotland never answered. On January 16, 1866, a meeting of delegates from all the Scottish Lodges was held, twelve out of thirteen being represented. It was decided to call a Convention of all the Lodges in the Province at Halifax on February 20th, and at this meeting the Grand Lodge was duly formed and Brother W. H. Davies elected Grand Master.

From 1866 to 1869 the Grand Lodge increased to twenty-five Lodges. In this latter year, the District Grand Lodge under the English Registry decided to affiliate, as did also the remaining Lodge under Scotland. On June 23, 1869, the amalgamation took place, the twenty-five English Lodges and the one Scotch Lodge

uniting with the twenty-five Nova Scotia Lodges under the designation of "The Grand Lodge of Ancient Free and Accepted Masons of Nova Scotia." The three oldest Lodges working under this jurisdiction are in Halifax and are "St. Andrew's," chartered March 28, 1768, London, Laurence Dermott, Grand Secretary; "St. John's," chartered June 30, 1780, London, and "Virgin" Lodge, February 18, 1782.

New Brunswick

The Province of New Brunswick previous to the year 1786 formed a part of Nova Scotia. On March 6, 1784, application was made to John George Pyke, Esq., Provincial Grand Master elect, at Halifax, by Elias Hardy, Master of Lodge 169, for a Dispensation to establish a Lodge of "Ancient York Masons" at Parr Town. Parr Town, now the city of St. John, was named after His Excellency John Parr, Captain General and Governor-in-Chief, and who had been elected Provincial Grand Master of the "Antient" Freemasons of Nova Scotia 1786 to 1791.

August 22, 1792, a Warrant was granted by the Provincial Grand Lodge at Halifax for Solomons Lodge, No. 22 (later No. 6 on the Registry of New Brunswick), to be located at "St. Anns," now Fredericton, the capital of New Brunswick. On June 7, 1826, J. Albro, Provincial Grand Master at Halifax, appointed Benjamin L. Peters Deputy Grand Master for the city of St. John and the town of St. Andrews in New Brunswick. March 10, 1829, a Warrant, No. 52, was made out by the Provincial Grand Lodge at Halifax for Albion, No. 841, St. John. This Lodge, formerly also under the English Registry as No. 400, became No. 1 on the Registry of New Brunswick.

The Act confederating the Provinces into the "Dominion of Canada" came into force on July 1, 1867. This new state of political existence brought prominently to the front the Masonic status in each Province, and the formation of an Independent Grand Lodge for the Province of New Brunswick was agitated. On August 16, 1867, a meeting of the Masters and Past Masters in the city of St. John was held and it was resolved to address a circular letter to every Lodge in the Province. On the 10th day of October, 1867, the Grand Lodge of Ancient Free and Accepted Masons of New Brunswick was formed by representatives of four-

teen Lodges. There were nineteen Lodges represented, but the delegates from St. Andrews Lodge, 364 Scottish Registry, retired from the Convention, while those from Howard, 668 and Zetland, 886 English Registry, though favoring the movement, stated they had no authority to vote for a new Grand Lodge. The representatives of two others were not present when the vote was taken. Brother Robert T. Clinch, District Grand Master, was elected Grand Master but declined, as he had not resigned his office under the English Registry. Brother B. Lester Peters was then unanimously elected Grand Master, the installation taking place on January 22, 1868. During the year 1867 to 1868 ten Lodges holding under the English Registry became of allegiance to the Grand Lodge of New Brunswick, and in September, 1872, St. Andrews Lodge at Fredericton, also affiliated, rendering the jurisdiction of this Grand Lodge complete.

Quebec

Although it has been affirmed by French and other writers that a Lodge of Freemasons existed in the city of Quebec in the year 1755, no records or other evidences are known to be in existence. Freemasonry in the Province only dates its existence from the time of "Wolfe," when the "Lily" flag of the Bourbon was replaced by the "Union Jack" over the citadel of Quebec.

Quebec surrendered in September, 1759, and among the regiments taking part in the capture the following seven held Traveling Warrants for Lodges, as follows: No. 245, Irish Registry, warranted 1754, in the Fifteenth Regiment; No. 35, Irish Registry, warranted 1734, in the Twenty-eighth Regiment; a Lodge in the Twenty-eighth, "Louisburg," Boston, warranted 1758; No. 205, Irish Registry, warranted 1749, in the Thirty-fifth Regiment; No. 42, English Registry, "Antient," warranted 1755, in the Fortieth Regiment; No. 192, Irish Registry, warranted 1748, in the Forty-seventh Regiment, and No. 218, Irish Registry, warranted 1750, in the Forty-eighth Regiment. There were likewise Lodges in seven or more regiments taking part in the capture of Montreal, September 9, 1760, holding under English, Irish, Scotch, and Colonial Charters.

The following extracts from a document in possession of the Grand Librarian of England concisely tell the story of the forma-

tion of the first "Lower Canada" Grand Lodge on December 27, 1759, in the city of Quebec:

In the winter of 1759 the Masters and Wardens of all the Warranted Lodges held in the Regiments garrisoned there, assembled together and unanimously agreed to choose an acting Grand Master to preside over them. Agreeable thereto they made choice of Bro. Guinnett, Lieutenant in the Forty-seventh Regiment, and drew out, signed and sealed, a Warrant empowering him and his successors elected, to congregate them together as a Grand Lodge for the intent before mentioned, they having the Constitution as their chief guide.

The 24th June, 1760, Brother Simon Fraser, Colonel of the Highland Regiment, was elected to preside over the Lodges, and Brother T. Dunckerley of His Majesty's Ship the "Vanguard," who was possessed with a power from the Grand Lodge of England to inspect into the state of the Craft wheresoever he might go, installed Brother Fraser in his high office.

This Provincial Grand Lodge for the "Province of Quebec," annually elected a Grand Master and officers, and was in existence for thirty-two years, 1759 to 1791. Among the Grand Masters following the Hon. Simon Fraser were, Capt. Milborne West, 1761; Lieutenant Turner, 1763; Hon. John Collins, 1765; Sir Guy Carleton (Lord Dorchester), 1786, and Sir John Johnson, Baronet, who resided at Montreal, 1788.

According to Brother John Hamilton Graham, LL.D., who compiled that valuable work *The History of Freemasonry in Quebec*, there have been traced some forty Lodges holding under or springing from this Grand Lodge. The first Lodges it chartered were in the city of Quebec: "Merchants," No. 1, "St. Andrews," No. 2, "St. Patrick's," No. 3, and "Select," No. 0, 1759 to 1761. Then came No. 4, "St. Peter's," Montreal, instituted 1761, and lapsed about 1792. The next Montreal Charter was "St. Paul's," No. 10, and of date November 8, 1770, which had an existence up to 1796. Among other Lodges warranted was one at Vergennes, Vermont, United States of America, named "Dorchester," and of date May 5, 1791, granted by Sir John Johnson, Baronet, Provincial Grand Master, and still in existence as No. 1, Vermont.

In 1751, a number of Irish brethren, resident in London, established a rival Grand Lodge, afterwards popularly known by the name of the "Antients." The rivalry between these two Grand Lodges was at its height in 1791, when "Prince Edward," grand-

father of King Edward VII., arrived in Quebec as Colonel of the Seventh Royal Fusiliers, and with the advent of the "Prince" came a new era in Freemasonry in the Province.

On March 7, 1792, the Grand Lodge of the "Antients" in England issued a Patent deputizing Prince Edward as "Provincial Grand Master" of "Lower Canada," and on June 22, 1792, His Royal Highness was installed with great *éclat*, a religious service and procession to the "Recollect Church" (R. C.) Quebec, forming part of the ceremony. In 1799 the Prince was created "Duke of Kent," and remained Grand Master until 1813. Then he resigned to accept the Grand Mastership of the "Antients" in England, being succeeded in Quebec by the Hon. Claude Dénéchau, who filled that important post until 1822.

The new Provincial Grand Lodge in a period of over thirty years, 1791 to 1823, warranted some twenty-six Lodges, five of them surviving, under the present Grand Lodge of Quebec, namely: "Dorchester," at St. Johns; "Select Surveyors" now "Prevost," at Dunham; "Nelson," now at St. Armand Station; "Golden Rule," at Stanstead; and "Sussex" now "St. Andrews," at Quebec. It also warranted among others "Zion," No. 10, now No. 1 at Detroit, Michigan, United States of America, of date September 7, 1794, and St. Paul's, No. 12, May 1, 1797, which was apparently formed from among some of the late members of St. Paul's, No. 10, under the former Provincial Grand Lodge, and again lapsed as a provincial Lodge about 1824.

April 2, 1823, marked another era in the history of the Craft in the Province of Quebec. The Lodges in Montreal as well as others in the Province forwarded their provincial or Canadian Charters to the "United Grand Lodge of England," and exchanged them for Warrants under that body. They then petitioned said Grand Lodge to establish a Provincial Grand Lodge for Montreal and the Borough of William Henry, now Sorel. The Grand Lodge across the ocean saw fit to grant the request, and the Hon. William McGillivray was appointed Provincial Grand Master. The Lodges in the cities of Quebec and Three Rivers were also formed into another Provincial Grand Lodge under the Hon. Claude Dénéchau.

On the 5th September, 1826, Brother John Molson was installed as Provincial Grand Master at Montreal. In 1836 the Hon.

John Molson died, and the Provincial Grand Lodge did not meet again for over ten years.

On May 20, 1846, the Provincial Grand Lodge at Montreal was revived to install the Hon. Peter McGill as Grand Master. In 1849 the Hon. Peter McGill resigned his office and was succeeded by the Hon. William Badgley until the latter's death in 1888.

In "Quebec," the Hon. Claude Dénéchau, deceased, was succeeded by Thomas Harington, Esq., 1852, and he in turn by James Dean, 1857.

The Provincial Grand Lodge at Quebec finally dissolving in 1870, the members joined the then new "Grand Lodge of Quebec." That of "Montreal and William Henry" with three Lodges had no active existence after the formation of the Grand Lodge of Canada, and in the later years of Judge Badgley never met.

A third period of thirty years had thus elapsed when in October, 1855, the representatives of forty-one Lodges in Canada West (now Ontario) and thirteen in Canada East (now Quebec) met in Hamilton and formed the "Grand Lodge of Canada," holding jurisdiction over the two Provinces.

From 1855 to 1869 the Grand Lodge of Canada was the controlling Masonic power in the Province of Quebec, but with the birth of the Dominion came also the agitation for separate Grand Lodges. Several meetings were held, and finally, on the 20th October, 1869, the Grand Lodge of Quebec was formed by twenty-eight of the Warranted Lodges then in the Province, with Brother John Hamilton Graham, LL.D., as Grand Master.

A number of the Lodges did not at once join in this movement, but gradually were absorbed. Those remaining under the Grand Lodge of Canada (which Grand Lodge vigorously opposed the formation of the new Grand Lodge) continued until September 23, 1874, when "Canada" withdrew, and its Lodges affiliated with Quebec.

On the 27th of January, 1881, three Lodges holding under Warrants from Scotland also affiliated, leaving three claiming allegiance to the Grand Lodge of England.

Canada (in Ontario)

The history of the Craft in the Province of Ontario has been fully written by Brother John Ross Robertson in his admirable

work, *The History of Freemasonry in Canada*. Lodge No. 156 in the Eighth Regiment of Foot appears to have been the first to hold meetings in this Province, at Fort Niagara, about 1775 to 1780. From 1780 to 1792 some ten Lodges seem to have worked in what was called "Upper Canada." Some of these Lodges were chartered by England, others by the Provincial Grand Lodge at Quebec, among them St. James in the King's Rangers, No. 14, at Cataraqui (Kingston), 1781; St. John's, No. 15, at Michilimakinac (Michigan), then part of Canada; St. John's, No. 19, at Niagara, and Oswegatchie Lodge, 1786, at Elizabethtown (Brockville).

On March 7, 1792, Brother William Jarvis was appointed Provincial Grand Master of Upper Canada by the "Antient" or "Athol" Grand Lodge of England. Brother Jarvis resided at Newark (Niagara), the then capital of the Province. During his Grand Mastership, 1792 to 1804, twenty Warrants for Lodges were issued for various parts of the Province.

Brother Jarvis removed from Newark to York (now Toronto), when the capital was transferred in 1797 to the latter place.

The brethren at Niagara continued to be active and enthusiastic, and urged Brother Jarvis to assemble the Grand Lodge there, but he refused. This refusal caused much dissatisfaction, and the brethren of Niagara District met in 1803 and elected Brother Geo. Forsyth as Provincial Grand Master, and trouble and friction ensued.

In 1817, at Kingston, a Grand Convention was called by the Lodges in the Midland District under Brother Ziba M. Phillips. All the Lodges attended excepting those in the Niagara District. This Convention was repeated during the years 1817, 1818, 1820, 1821, 1822.

After repeated entreaty to England during these years, Brother Simon McGillivray came to Canada in September, 1822, with authority from the Duke of Sussex to reorganize the Craft in Upper Canada. The Second Provincial Grand Lodge was thus formed at York in 1822, with Brother Simon McGillivray as Provincial Grand Master, and met regularly up to 1830. But the Morgan excitement in the United States also told somewhat on the Fraternity in Canada. While a number of the Lodges remained active, the Provincial Grand Lodge became dormant and remained so until 1845.

Masonic enthusiasm once more gained the ascendancy in 1845 and an urgent appeal was sent out. A Third Provincial Grand Lodge was organized in Hamilton with Brother Sir Allan MacNab as Provincial Grand Master of "Canada West," appointed by the Earl of Zetland. This body was an energetic one, and continued work until 1858.

A number of the Lodges holding Irish Warrants organized a Grand Lodge in 1853, but it was not very successful. They then endeavored to secure the coöperation of the Provincial Grand Lodge in forming a Grand Lodge for Canada, but the Provincial Grand Body declined. But home rule and a self-governing body for Canada was the idea uppermost and would not down. Finally on October 10, 1855, a Convention of all the Lodges in the two Provinces was called at Hamilton and the Grand Lodge of Canada was formed. Forty-one Lodges were represented, twenty-eight in Canada West (Ontario) and thirteen in Canada East (Quebec), and Brother William Mercer Wilson was elected Grand Master.

September, 1857, the Provincial Grand Lodge under England met and resolved itself into an independent Grand Lodge with the name of the "Ancient Grand Lodge of Canada." But the next year, in July, they united with the Grand Lodge of Canada. In October, 1869, the majority of the Lodges in the Province of Quebec held a Convention and decided to form a Grand Lodge for that Province. The Grand Lodge of Canada strenuously opposed this new body, and issued an edict of suspension covering all the Lodges and brethren taking part. However, the Grand Lodge of Quebec, becoming duly recognized by all the leading Grand Lodges of the world, the Grand Lodge of Canada, in 1874 likewise decided to do the same and withdrew from the Province; all the Lodges of her obedience joining the Quebec Grand Body. A breach occurred in 1875 and a number of brethren organized a "Grand Lodge of Ontario." This separation was finally healed and the brethren and Lodges became of allegiance to the Grand Lodge of Canada in 1896.

The words "in the Province of Ontario" were added in 1886 to the title of the "Grand Lodge of Canada," owing to the representations of other Grand Lodges that the title did not represent the jurisdiction of that Grand Body.

British Columbia

The first Lodge established in this Province was "Victoria," No. 783, by the Grand Lodge of England, March 19, 1859, and the first chartered by the Grand Lodge of Scotland was "Vancouver" Lodge in 1862.

In 1871 the Grand Lodge of England had four Lodges in the Province, and the Grand Lodge of Scotland five Lodges. A Convention was held on the 21st day of October, 1871, and the Grand Lodge of British Columbia was duly organized. Eight out of the nine Lodges in the Province were represented. The Provincial Grand Master of Scotland and the District Grand Master of England both took an active interest in the formation of the new Grand Body, and Brother Israel Wood Powell, M.D., Provincial Grand Master of Scotland, was unanimously elected Grand Master.

The only Lodge not represented at the formation of the Grand Lodge, namely, Union Lodge of New Westminster, late 899 English Registry, affiliated in 1872 with twenty-three members.

Two of the Lodges in Nanaimo, "Caledonia" and "Nanaimo," amalgamated in 1875 under the name of "Ashlar."

"Victoria," No. 1, and "British Columbia," No. 5, of Victoria, united in 1878, as "Victoria Columbia" Lodge, and "Vancouver" and "Quadra" Lodges, also at Victoria, united as "Vancouver and Quadra" Lodge.

Manitoba

A Dispensation was issued in 1864 over the signature of Brother A. T. Pierson, then Grand Master of Freemasons in Minnesota, and "Northern Light" Lodge¹ was organized at Fort Garry (Winnipeg), with Brother Dr. John Schultz, Worshipful Master, A. G. B. Bannatyne, Senior Warden, and Wm. Inkster, Junior Warden.

Brother Bannatyne was elected Worshipful Master in 1867. Then the Lodge went out of existence, shortly before the Red River insurrection. At this time, the country was claimed by the "Hon. Hudson's Bay Company." But the transfer was made to Canada in 1870 and the Red River Settlement, as it was then

¹ The history of this pioneer Lodge is most interestingly told in his "Freemasonry in Manitoba," by Brother James A. Oras, Past Grand Master.

known, became the Province of Manitoba. Then the Grand Lodge of Canada assumed jurisdiction and shortly afterwards issued Charters to "Prince Rupert's" Lodge, Winnipeg, on December, 1870, and "Lisgar" Lodge, Selkirk.

The three Lodges then existing, namely, "Prince Rupert," "Lisgar" and "Ancient Landmark," held a convention on May 12, 1875, and formed the "Grand Lodge of Manitoba," electing Brother and Rev. Dr. W. C. Clarke as Grand Master. Unfortunately he removed from the Province before his year of office expired.

The question of Ritual created considerable trouble in 1878, and a number of the brethren endeavored to form another Grand Lodge. Happily, peace was restored the following year.

On the 28th July, 1881, a Warrant was ordered issued to "Al Moghreb Al Asku," No. 18, to be opened at Gibraltar, but protests from the Grand Lodges of Scotland and England following, it was shortly afterward transferred to Tangier in Morocco.

This Grand Lodge held jurisdiction over the Northwest Territories and the Yukon Territory as well as Manitoba until 1905. When the Provinces of Alberta and Saskatchewan were formed, followed by the organization of Grand Lodges for these two new divisions, the Grand Lodge of Manitoba withdrew.

Prince Edward Island

Previous to November, 1798, Prince Edward Island was called St. John's Island, the name being changed by Imperial Act on that date.

On the 9th October, 1797, "St. John's" Lodge, now No. 1 on the Registry of that Province, was established by Warrant at Charlottetown by the Grand Lodge of England. The then Lieutenant-Governor, General Edward Fanning, was one of the Charter members. In 1857 "Victoria" Lodge at Charlottetown was chartered by Scotland. In 1875 there were seven Lodges in this Province, namely, "St. John's," "King Hiram," "St. George," "Alexandra," "Mount Lebanon," and "True Brothers," working under English Warrants, and one under the Scottish Register, "Victoria."

These seven Lodges met on June 23, 1875, and formed the Grand Lodge of Prince Edward Island. The Hon. John Yeo was

elected Grand Master and was installed, together with his officers, the following day by Brother John V. Ellis, Grand Master of New Brunswick.

Alberta

Previous to October, 1905, the Lodges in the "Northwest Territories" of Canada were under the jurisdiction of the Grand Lodge of Manitoba.

The political changes ending in the division of these Territories into the Provinces of "Alberta" and "Saskatchewan" on the 1st of September, 1905, brought forward the question of provincial independence for the Craft. Accordingly "Medicine Hat" Lodge, No. 31, took the initiative and requested the Senior Lodge in the Province, "Bow River" Lodge, No. 28, to call a Convention at Calgary.

This Convention was held on the 25th day of May, 1905, and arrangements were made for a formal meeting on October 12, 1905. Seventeen Lodges out of eighteen in the jurisdiction were represented by seventy-nine delegates, and the "Grand Lodge of Alberta" was duly formed, with Brother Dr. George MacDonald elected as Grand Master. The Grand Master of Manitoba, Brother W. G. Scott, was present at this Convention and installed the officers.

Saskatchewan

The brethren of the Province of Saskatchewan assembled at Regina on the 10th day of August, 1906, and formally resolved themselves into the "Grand Lodge of Saskatchewan." Twenty-five Lodges out of twenty-eight located in the Province were represented. Brother H. H. Campkin was elected Grand Master and was installed by Brother McKenzie, Grand Master of Manitoba.

Newfoundland

The Ancient Colony of Newfoundland remained outside the Confederation of the Canadian Provinces.

Brother John Lane's list gives six Lodges warranted in the 18th century. The Grand Lodge of the "Antients" (England) is credited with four — one in 1774 and three in 1788 — and the Grand Lodge of England ("Moderns") with two — one each

in 1784 and 1785. Nine others were chartered by the United Grand Lodge of England up to 1881, a number remaining active.

"St. John's" Lodge, No. 186, under the Grand Lodge of the Antients (Atholl), was constituted at St. John's in 1744 (Warrant dated March 24, 1774), and for some years met at the "London Tavern." The first Worshipful Master was Thomas Todridge; first Senior Warden, Thomas Murphy, and first Junior Warden, Peter Snyder. In 1810 the membership was composed largely of Royal Artillerymen. Its returns to Grand Lodge were very intermittent, and active work ceased about 1832. At the Union of the "Antients" and "Moderns" in 1813, the Lodge bore the No. 226, which at the closing up in 1832 was changed to No. 159, but was not erased from the Grand Lodge Roll till 1859.

Next came a Lodge of the Fourth Battalion Regiment of Royal Artillery. It was constituted at New York, 18th October, 1781; severed its connection with the Grand Lodge of New York in 1783; retiring with the English army on the evacuation of that city, moving to St. Johns, Newfoundland, from thence to Woolwich, England, and finally to Quebec, Canada, and is now "Albion" Lodge, No. 2.

Six Lodges were organized under the Scottish Jurisdiction and there was established a District Grand Lodge with the following constituents: "Tasker" Lodge, No. 454, at St. Johns, established 1866; "Harbor Grace" Lodge, No. 476, at Harbor Grace, established 1886; "Carbonear" Lodge, No. 1043, at Carbonear, established 1909; "Northcliffe" Lodge, No. 1086, at Great Falls, established, 1911; "McKay" Lodge, No. 1129, at Bay Roberts, established 1914, and "St. Andrew" Lodge, No. 1139, at St. Johns, established, 1914.¹

¹ The above particulars were furnished by District Grand Secretary W. J. Edgar, District Grand Lodge of Newfoundland under the United Grand Lodge of England, whose published "Extracts from the Records of St. John's Lodge," of which he is a Past Master, are most enjoyable, not the least notable event chronicled by him being the reception, and presentation of a Masonic flag, to Brother Doctor Elisha Kent Kane of the American Brig, *Advance*, the Commander of the expedition toward the North Pole in search of Brother Sir John Franklin, the meeting being held on June 17, 1853.

CHAPTER ONE HUNDRED SEVENTEEN

FREEMASONRY IN MEXICO



WE learn from several writers that about the year 1810 Civil and Military officers of the Monarchy introduced the "Scottish Rite" into Mexico — then the principal colony of Spain. The Grand Lodge of Louisiana erected Lodges in 1816 and 1817, respectively, at Vera Cruz and Campeachy. The Grand Lodge of Pennsylvania also established a Lodge in 1824, at Alvarado. Confusion came upon the Craft in the later years, Freemasonry and politics being so closely interwoven that any attempt at separate treatment is quite hopeless.

A glance at the history of Freemasonry in Mexico is afforded by the following synopsis prepared by Brother Dr. John Lewin McLeish, later of Cincinnati but formerly of Mexico City.

Our first authentic Masonic record in Mexico may be traced back to a little house in Mexico City, Calle de las Ratas No. 4, where as early as 1806 the Masonic Lodge then known as "Arquitectura Moral" held regular meetings. Although the SYSTEM crushed the Moral Architect Lodge, not at all did they preclude the spread of Masonry. In 1813 was established the first Grand Lodge under the Scottish Rite, having for its Grand Master Don Felipe Martinez Aragon. A number of subordinate Lodges sprang up through the country. In 1816-1817 there were working under Charter from the Grand Lodge of Louisiana these Lodges, "Friends United, No. 8," and "Reunion By Virtue, No. 9." In 1824 the Grand Lodge of Pennsylvania gave Charter to a Lodge working as "True Brothers of Papaloapam, No. 191." Factional fights and internecine strife were but natural in an order embracing men of the fervent effervescent disposition of the native Mexicans. The time seemed ripe for a schism. It so happened that the American Minister to Mexico, Brother Joel R. Poinsett, was one of the

high authorities of York Rite Freemasonry in his native land. For many symbolic Lodges who petitioned him, Brother Poinsett secured a Charter under the York Rite of the United States through the Grand Lodge of New York. In 1828 there were as many as 102 York Rite Lodges in Mexico working under this Charter. Out of the jealousies of the two active Rites, Scottish and York, emerged still a third, the Mexican National Rite composed of York and Scottish Rite Freemasons. Although the York and Scottish Rites had taken a considerable part in the shaping of the Republic's welfare, it remained for the youngest of Freemasonry's Mexican daughters to openly formulate a definite platform. In 1833 the Mexican National Rite set forth its policy as follows:

Absolute Freedom of Thought, Freedom of the Press, Abolishment of the Fueros (Privileges) of the Clergy and of the Army, Suppression of Monastic Institutions, Destruction of Monopolies, Protection of Arts and Industries, Dissemination of Libraries and Schools, the Abolishment of Capital Punishment, and Colonial Expansion.¹

The *Escoceses* and the *Yorkinos* (the Scottish Rite members and the Yorkists, as they were called) divided the country into two factions, moderate measures being in favor with the former under a constitutional monarchy, and republican institutions being advocated by the latter with the expulsion of the "old" or native Spaniards.

Among the *Escoceses*, or "Scots Masons," were persons having titles of nobility; all the Catholic clergy; many military officers; and all classes of native Spaniards.

The republicans appreciating the progress of their opponents, resolved "to fight the devil with his own fire," and thereupon a revival faction was organized with the title of *Yorkinos*, whose members were thought to be of the York Rite.

Brother Mackey is authority for the statement that the Grand Lodge of New York established three Lodges in the City of Mexico in 1825. These Lodges were formed into a Grand Lodge of the York Rite by Brother Joel R. Poinsett (American Minister to

¹ See "High Lights of the Mexican Revolution," McLeish, 1918, p. 119. The Declaration of Principles was embodied in the Mexican Constitution by Brother Benito Juarez, President of Mexico, and a member of the Mexican National Rite. The reader will note what is later said by us in regard to the Charter or Charters usually claimed to be issued through New York authority to Lodges in Mexico.

Mexico), a former Grand Master of South Carolina. However, there is no record that since the year 1815 any foreign Lodges have been warranted by the Grand Lodge of New York. The source of authority is not now so important as the so-called York Rite, or, in other words, Craft Freemasonry, flourished. Toward the end of 1826 there were twenty-five Lodges, with a membership of about seven hundred.

The Escoceses, or "Scots Masons," finding their Lodges deserted, regarded the Yorkinos as renegades and traitors, and with a view to counterbalance the fast increasing power of the latter, they formed the *Novenarios*, a kind of militia, which derived its name from a regulation requiring each member to enlist nine additional adherents. These ingratiated themselves with the clergy, who, after having been the most embittered enemies of the Craft in past years, now joined the Escoceses almost in a body.

The Yorkinos, becoming aware of these proceedings, tried to outdo their rivals by recruiting their own Lodges upon the plan of receiving all applicants without distinction, provided they belong to the federal, *i.e.*, the patriotic party. Thus, the system of Freemasonry very soon degenerated into a mere party question, and at last all the adherents of one side styled themselves "Escoceses," and of the other side, "Yorkinos." In 1828 the two parties resorted to open warfare, with a view to deciding the question at issue by the sword, and the civil war, then commenced, lasted for more than a generation.

Somewhere about this time, while Dr. Vincente Guerrero — Grand Master under the York Rite—was President of the Republic, a law was enacted by which all Masonic Lodges were closed. The Yorkinos obeyed their Grand Master, and discontinued their meetings. The Escoceses went on working, but some of their most influential Lodges were suppressed, and the members vanished. Subsequently, all native Spaniards were expelled from Mexican territory.

This internecine strife seriously affected the Fraternity in general, and gave birth, during the darkest hours of the struggle for supremacy, to an organization called the National Mexican Rite, formed by Freemasons, and composed of distinguished men, but containing innovations and principles so antagonistic to Masonic

usage and doctrine, that it was never accorded recognition, even in Mexico, by any Masonic body of acknowledged legality.

This new school of Freemasonry was established by nine brethren of both Rites, and who had belonged to the highest grade of either system, in 1830. To guard against the intrusion of unworthy members and the revival of political antagonism, they resolved to create a Rite which should be national, in the sense of not depending upon any foreign Grand Lodge for its Constitution, and to obviate by safeguards and precautions of an elaborate character, the dangers to be apprehended from the reception of either Escoceses or Yorkinos.

The National Mexican Rite consisted of nine Degrees, which omitting the first three, were 4°, Approved Master (equal to the 15°, "Scots"); 5°, Knight of the Secret (equal to the 18°, "Scots"); 6°, Knight of the Mexican Eagle; 7°, Perfect Architect or Templar; 8°, Grand Judge, and 9°, Grand Inspector General. All of these Degrees had their equivalents in the grades of the Ancient and Accepted Scottish Rite, 33°. With the "St. John's" (or purely Craft) Degrees certain special signs were associated, which, however, were not required from foreigners unless they had acted as auxiliaries in any of the party contests.

A Grand Orient, composed of members of the 9°, was supreme in matters of dogma or ritual. There was also an administrative body or National Grand Lodge, whose members were elective and met in the metropolis. The Provincial Grand Lodges had their seats in the State capitals, and were formed by the "three lights" of at least five St. John's Lodges.

But although still preserving a nominal existence, the several Grand Bodies, owing to political convulsions, were virtually dormant for many years after 1833. A Lodge—"St. Jean d'Ulloa"—was constituted at Vera Cruz, by the Supreme Council of France, in 1843; and another—"Les Ecossais des Deux Mondes" (the Scotch of the Two Worlds)—at the City of Mexico, by the Grand Orient of the same country, in 1845.

The National Mexican Rite appears to have somewhat recovered from its torpor in 1863. At that date we find in the metropolis a National Grand Lodge with six working Lodges, though of these one—belonging to the Ancient and Accepted Scottish Rite—was constituted by the Grand Lodge of New Granada, and

consisted chiefly of foreigners; in Toluca a Provincial Grand Lodge with five Lodges; in Vera Cruz and Guadalajara two Lodges each; and in five other cities single Lodges.¹

"In the year 1858 or 1859," according to the official report, "Brother Lafon de Ladebat went to Mexico, with authority from Brother Albert Pike (of Washington, District of Columbia) to organize and establish Freemasonry on a sound basis in that country. However, Brother Ladebat did not organize a Grand Lodge of Symbolic Freemasonry first, as instructed, but constituted the Supreme Council with jurisdiction over the three Degrees of Entered Apprentice, Fellow Craft, and Master Mason."² Brother William R. Singleton points out that this was entirely in opposition to Brother Pike's wishes.

The Grand Lodge of Yorkinos ceased to exist, and the "Scots Rite," divested of all political coloring, erected — December 27, 1865 — a Supreme Council, 33°, this being done after the overthrow of the Maximilian Empire. This Supreme Council and the Supreme Council of 1858-59 were joined in 1868 and both were fused with the National Grand Lodge, the President of the Republic, Benito Juarez, being one of the highest officials. However, this union was more of a friendly pact than of a thorough nature, as each Rite was independent of the other with regard to its own ritual and internal government. The National Rite numbered thirty-two, and the Ancient and Accepted Scottish Rite twenty-four, Lodges in 1870.

It would seem as if the authority of Juarez alone held these Rites together, since at his death in 1872 — although he was succeeded as President by his chief follower, Sebastian Lerdo de Tejada, also a prominent Freemason — dissensions arose, and they fell asunder, Alfredo Chavero becoming Grand Master of the Grand Orient, and Jose Maria Mateos of the National Grand Lodge. In 1876 a Lodge of Germans left the Grand Orient and joined the National Grand Lodge, but in the following year, with the consent of the latter, affiliated with the Grand Lodge of Hamburg — under which body there was also — in 1886 — another Lodge at work in Vera Cruz.³

¹ Gould, "History of Freemasonry," American edition, vol. iv, pp. 174-176.

² "Proceedings," Grand Lodge of Louisiana, 1884, Appendix, p. 5.

³ Gould, "History of Freemasonry," vol. iv, p. 176.

About 1882 the two leading Rites seem to have been again united, though information is so meager that this is not definite. However, it is quite possible that the National Mexican Rite continued to exist though its proceedings are not recorded. As far as there is any evidence, it appears that Grand Lodges were organized by the Lodges which were under the jurisdiction of the Supreme Council.¹ At the capital a Central Grand Lodge was formed, having jurisdiction over the subordinate Lodges, and there was very little interference upon the subject of Symbolic or Craft Freemasonry except by the Central Grand Lodge, though the Supreme Council did not formally give up its authority.

Brother Robert F. Gould explains the complicated situation thus:

In 1883 there were the following State Grand Lodges: Vera Cruz and Jalisco, each with seven Lodges; Puebla, Yucatan, and Guanajuato, with six; and Morelos and Tlaxcala, with five; thus making a total of seven Grand and forty-two subordinate Lodges, exclusive of the Central Grand Lodge and the metropolitan Lodges.

It will be seen that at this period there existed at Vera Cruz a State Grand Lodge, but from the fact that it was subordinate to the Central Grand Lodge, it was not deemed by the Grand Lodge of Colon to exercise legitimate authority over Symbolism or Craft Freemasonry in that State. Indeed, the whole of Mexico was regarded by the last-named body as "unoccupied territory," and it therefore proceeded to charter three Lodges. These Lodges, in January, 1883, formed themselves, at the city of Vera Cruz, into the "Mexican Independent Symbolic Grand Lodge."

Two of the Lodges taking part in this movement had originally held Mexican Warrants, but having quarreled with their superiors, solicited and obtained Charters from the Grand Lodge of Colon (now Colon and Cuba). Shortly after this, the third Lodge was formed, and then, finally, the Grand Lodge, although the Supreme Council of Mexico had formerly protested against the invasion of its territory. Indeed the step thus taken by their former superiors appears rather to have speeded the action of the three Lodges, as in the record of their proceedings it is stated, "that they hasten to constitute themselves into an Independent Grand Lodge, pend-

¹ A course, as Brother W. R. Singleton says, that was recommended by General Albert Pike, Sovereign Grand Commander, Southern Masonic Jurisdiction of the United States.

ing the protest of the Supreme Council of Mexico, to relieve their friend and mother, the Grand Lodge of Colon, from any further unpleasant complications."

The Supreme Council of Mexico, in a Balustre¹ numbered XXX, and dated April 25, 1883, renounced its jurisdiction over the symbolical Degrees, and asserted a variety of relations with regard to Grand and subordinate Lodges. This threw the Craft into the utmost confusion. The act might have ended in the destruction of the greater number of Mexican Lodges, or at least in the establishment of some half dozen Grand Bodies, all claiming supremacy, had it not been for the skill and address of Carlos Pacheco, who succeeded Alfredo Chavero as Sovereign Grand Commander, 33°.

The former Balustre was revoked, and by a new one (XXXII), dated May 27, 1883, the Supreme Council renounced, in favor of the State Grand Lodges then existing or which might afterward be formed, the jurisdiction over Symbolism or Craft Freemasonry conferred upon it by the Constitutions of the Ancient and Accepted Scottish Rite, 33°. The transmission of powers was to take effect from June 24th then ensuing. The Lodges having no Grand Lodge were to remain under the jurisdiction of the Grand Lodge nearest to them, or the oldest if two were equidistant, until they organized their own Grand Lodge in accordance with Masonic usage and precedent. The Lodges of the Federal District, however, were directed to form and inaugurate their Grand Lodge on June 15th then following. Balustre XXXII was signed (among others) by Carlos Pacheco, Mariano Escobedo, Alfredo Chavero, and Porfirio Diaz.

On June 25, 1883, twelve Lodges at the capital met and established the Grand Lodge of the Federal District (or city) of Mexico, with Porfirio Diaz as the first Grand Master. The event was announced to the Masonic world in two circulars, the first of which is in Spanish — an immense document of one hundred and eighty pages! The second is in English, and its only noticeable feature is a declaration that the American system of State Grand Lodges, each with exclusive jurisdiction, has been adopted.

¹ Meaning originally the architect's and builder's reference to the supporting member of a handrail or banister, and hence used by Freemasons, especially in Latin countries, for any official document issued by a Supreme Council.

Grand Lodges have since been established on the same plan—*i.e.*, in conformity with the edict of the Supreme Council, as issued in Balustre XXXII—in the States of Vera Cruz, Tlaxcala, Morelos, Puebla, Campeachy, and Lower California. The complications already existing in the Republic were still further increased in 1883, by the action of the Grand Lodge of Missouri, in granting a Charter to Toltec Lodge, in the City of Mexico, which had been provisionally established at the close of the previous year under a Dispensation from the Grand Master.

The recognition of the Grand Lodge of which Porfirio Diaz became the head, by the Grand Lodges of Louisiana and Florida, was duly protested against by Carlos Pacheco, Sovereign Grand Commander, 33°, and Carlos K. Ruiz, the latter of whom claimed to be himself the legitimate Grand Master. It would appear from *La Gran Logia*, a bulletin published by some members of the Ruiz Grand Lodge, and denominated their official organ, that on the same day, at the same hour, and in the same hall, when and where the Diaz Grand Lodge was organized and installed, the other body was organized also. There was this difference, however, that whereas the Diaz party transacted their affairs within the body of the Lodge, the supporters of Ruiz were reduced to the necessity of attending to theirs in the anteroom—the latter brethren having withdrawn from the original convention while it was being organized, but not leaving the building, in the vestibule of which they afterward conducted their own proceedings.¹

Brother Wayne A. White, Grand Secretary of the York Grand Lodge of Mexico, F. and A. M., sends us the following information regarding Freemasonry under the Republic of Mexico:

The Grand Lodge Valle de Mexico was organized during the month of October, 1825. Starting out as a York Rite Grand Body it took a change in after years to that of Scottish Rite.

In 1909 the native side of the house decided that they would prefer a York Rite Constitution and accordingly one was framed and submitted to the local Lodges for their approval, the necessary two-thirds and more of the Lodges adopted it and according to the old Constitution it was to be declared in effect from the time of the opening of the Grand Lodge in 1910 and the Grand Master so declared it in effect. No one raised an objection until

¹ Gould, "History of Freemasonry," American Edition, vol. iv, p. 176.

the one who was acting as Grand Master, the Deputy Grand Master, the regular Grand Master having died during the October previous, was elected as Grand Master. Then the representatives of the native Lodges bolted, leaving the representatives of the English-speaking Lodges, which at that time were the majority of the Grand Lodge, and the regular business of the Grand Lodge was transacted and the Grand Lodge closed in due form.

This was during the month of March and during the following June the seceders took it upon themselves to organize what they proceeded to call the "Grand Lodge Valle de Mexico." At the Annual Communication of the Grand Lodge following, 1911, we changed the name of the Grand Lodge to that of "York Grand Lodge of Mexico" making it a York Rite English-speaking Grand Lodge.

The General Grand Royal Arch Chapter of the United States issued a Dispensation for Chapultepec Chapter, March 21, 1892, chartered it on August 24, 1894, but revoked the Charter during 1896.

The Grand Encampment of Knights Templar of the United States of America issued a Dispensation to establish a Commandery of Knights Templar in the City of Mexico on September 30, 1893. This Dispensation was revoked previous to December 4, 1906. The organization was known as Popocatepetl Commandery.

The Grand Royal Arch Chapter of Texas issued a Dispensation for a Charter to be located in Mexico City, April 26, 1900, fourteen Royal Arch Masons signing the request for the Dispensation. A Charter was granted Mexico City Chapter, No. 225, December 5, 1900, twenty-eight signing the request for the Charter.

Not until December 4, 1907, was a Charter issued to the Cryptic Brethren of Mexico City Council, No. 161, R. and S. M., both of these bodies, Cryptic and Capitular, continuing in existence and in a healthy condition.

The Grand Encampment of the United States of America again issued a Dispensation for a Commandery to be stationed in Mexico City and to be known as Mexico City Commandery. August 21, 1905, twenty-one brethren signed the request for the Dispensation. On July 11, 1907, a Charter was granted Mexico City Commandery, growing quickly to a healthy

Commandery having more than 200 members. This Commandery was constituted by Most Eminent Sir George M. Moulton, on August 5, 1907.

A Supreme Council of the Ancient Accepted Scottish Rite was organized in Mexico City by Brother M. B. da Cunha Reis, December 27, 1865, and their Constitution was made public on June 24, 1866, with Brother James C. Lohse as the Sovereign Grand Commander.

The first effort to organize an English-speaking Consistory by this Supreme Council was when one was organized December 27, 1913. Brother Wayne A. Whyte was its first Secretary and Treasurer, but afterwards demitted. This Consistory was and is known as City of Mexico Consistory, No. 1.

Anezeh Temple, Ancient Arabic Order Nobles of the Mystic Shrine, was granted a Dispensation, November 12, 1906, and a Charter was issued to it on January 21, 1907. Starting with 12 members, in a dozen years it grew to 338.

*Extract from Proceedings of Grand Lodge of Iowa*¹

The year 1890 opened before us the new, and present, era of Mexican Masonry. The functions of the Supreme Council being limited and confined to the legitimate Scottish Rite Degrees, 4th and 33d inclusive, with no organized jurisdictions of Masonry of the Symbolic Degrees except the Grand Lodges of the State of Vera Cruz and the Federal District (City of Mexico), both of which had been recognized by the Grand Lodge of Iowa as well as many other Grand Lodges, the Lodges, to the number of one hundred and twenty-two of the one hundred and twenty-five, met in Convention. After a session of ten days, on the 20th of July, 1890, they unanimously created and organized a new and governing body of Masonry, styled "The Gran Dieta Symbolica," or the Grand Diet of Symbolic Freemasonry for the Republic of Mexico. It elected for its Grand Master, and who has since by annual reelection been continued in office, Brother Porfirio Diaz, the distinguished and illustrious President of the Republic; and for its Grand Secretary another distinguished citizen and Freemason, Emilo G. Cantón, the Clerk of the Su-

¹ Report on Foreign Correspondence, Theo. S. Parvin, Chairman, 1896.

preme Court of the United States of Mexico, who also, by annual reëlection, still continues in office.

The Gran Dieta promulgated a Constitution of forty-seven pages, consisting of eleven titles and one hundred and forty-five articles. The three sections of this Constitution relating to Masonic power and authority, read as follows (we give the translation):

ARTICLE 30. The powers of Symbolic Freemasonry in this Republic are constituted in the governing Grand Lodge, which goes by the name of the "Grand Symbolic Diet of the United States of Mexico," whose duty it shall be to watch over the welfare, absolute liberty and independence of the three blue Degrees, or Symbolic Lodges, under the Grand Lodges of the different States.

ARTICLE 31. The Sovereign Masonic Power resides essentially and originally in the great body of Freemasons, who deposit their obedience for its exercise in the Grand Diet.

ARTICLE 32. The Supreme Authority of Symbolic Freemasonry shall have the title, "Grand Symbolic Diet of the United States of Mexico."

All of the Grand Lodges save three—that of the State of Vera Cruz, the Federal District, and one other—together with the subordinate Lodges that had not participated in its organization, transferred their allegiance to the Gran Dieta. These constituent Lodges now number about two hundred, and the membership exceeds ten thousand; the reporter for the Grand Lodge of Texas makes the former two hundred and fifty, and the latter twenty thousand—too high, I think—among whom I found, during my visit, were enrolled among its members not only the President of the Republic, but the Governors of all the principal States (some sixteen of which I visited), the Mayors of the cities, and the Judges of the Supreme Court. The Gran Dieta is, therefore, a sovereign and independent body, organized after the manner of the Grand Masonic Bodies of the United States. It, and *it alone*, exercises supreme authority and control over "the three Symbolic Degrees of Freemasonry" in Mexico.

The constituent elements in the Gran Dieta of Grand and subordinate Lodges and in the membership consists of Freemasons both of the York and Scottish Rite. We have learned from the general history presented, that there was at one time some twenty Lodges, with a membership of near eight hundred, that

had obtained their Charters from Grand Lodges in the United States. The old York element has existed in Mexico ever since, and, like the leaven of old, will yet under fostering care more and more each year permeate the system of Freemasonry now established upon a new basis.

The ritual, however, used in a majority of these Lodges and Grand Lodges is that of the three Degrees of the Scottish Rite as practiced in Lodges created by the Supreme Council. The exceptions are the Lodges composed exclusively or principally of American citizens resident in the various cities of the Republic, in which the American ritual is used.

There are now some half dozen so-called American Lodges—that is, Lodges composed of American citizens resident in Mexico and other cities of the Republic. These Lodges all hold their Charters from the Gran Dieta, which is and must continue to be the only governing body of Symbolic Freemasonry in Mexico. The last effort of the Grand Lodges in the United States to establish a Lodge in Mexico, was that of the Grand Lodge of Missouri which chartered Toltec Lodge some ten or more years ago, but which, upon the organization of Gran Dieta, surrendered its Charter and took out one from the Gran Dieta, under which it now works.

There are thousands of American citizens, hundreds of them being Freemasons, residing in the various cities in Mexico, many of whom are affiliated with the so-called American Lodges, while others yet hold membership in the Mexican Lodges, and this number is increasing each year.

Upon the organization of the Gran Dieta it made no special effort to secure recognition of American Grand Lodges. Some two or three years later the Grand Lodges of Texas and New York recognized it, as they do still. Then the subject of its recognition was presented to other Grand Lodges, which deferred action for further information, as it had been currently reported, especially through a publication issued by an American resident of the City of Mexico, that the Gran Dieta by its Constitution authorized the making of women Masons, and prohibited the use of the Great Light in their Lodges.

These statements I had heard and read while I was yet writing the Reports on Correspondence for this Grand Lodge, and so

declined to present the subject of recognition of the Gran Dieta to the Grand Lodge of Iowa until I could satisfy myself more fully in relation to these rumors developing into published statements. I examined the Constitution of the Gran Dieta, to which I have referred, and could find nowhere within it any provision prohibiting the use of the Great Light in their Lodges, or authorizing the making of women Masons; the Constitution is entirely silent upon both subjects.

During my visit to the Republic of Mexico in February and March of 1895, I had an opportunity to satisfy myself upon these subjects. I found that the Gran Dieta did not, by any law, much less constitutional provision, prohibit or exclude the Great Light from its altars—it did and does permit its use; it does, however, require by law the use of the Book of Constitutions upon its altars. I found during my visit to Lodges and Grand Lodges in some, and especially all of the American Lodges, the Great Light open upon the altar; in other Lodges, the Book of Constitutions only. Notwithstanding the requirement that the Book of Constitutions should be used, I found in some Lodges that it was laid aside in open view, and the Great Light substituted, and the action was not called in question by any authority. Therefore it is not true as has been stated, that the Bible is excluded; its use, while permitted, is not required.

In reference to this subject, I fail to find any warrant or requirement in the "Book of Constitutions," the Constitution or Code of Iowa, or any other Grand Lodge I have examined, requiring the use of the Great Light in our American Lodges.¹ The Constitution of the United States has no reference to God or a Supreme Being. Many of our Presidents, in their annual messages, have omitted all reference to a Supreme Being, so that a class of Christians are year after year clamoring for an amendment to that National Charter, as if we would become more a Christian nation by its insertion.

The "Book of Constitutions" not only does not, any more than the Constitution of the Gran Dieta, require the use of the *Bible* in Lodges, but, on the contrary, we learn from it that it "charges the Masons of every country to be of the religion of

¹ The reader may to advantage here be reminded of the monitorial reference to the necessary furniture of a Lodge, the Holy Bible, Square and Compasses.

that country or nation," and so, of course, authorizes the use of the book of the religion of the people of such country and nation. It has been well said by high authority that "he that is without sin among you, let him first cast a stone." Until the Grand Lodge of Iowa and other Grand Lodges, by constitutional or legal enactment, shall first require the use of the Great Light in their Lodges, let them be sparing of their criticisms and censure of another supreme and independent Grand Lodge possessing all the rights and privileges they claim.

Without the exercise and practice of this Christian and Masonic charity, Freemasonry can never become, as the Constitutions affirm it is, "the center of union and the means of conciliating true friendship among persons that must otherwise have remained at a perpetual distance." Our people and Freemasons are fast becoming important factors in the business and social relations (even marrying and being given in marriage) of the cities of the Mexican Republic. They are already in large numbers enrolled as members of their Lodges; and if *given a chance*, will yet bring the Freemasonry of that country more in harmony with ours.

Another of the objections urged heretofore against the recognition of the Gran Dieta is, that it made Masons of women. From a thorough examination of the Constitution, I learn that this was not authorized or warranted by any constitutional provision; it was not, indeed, until a year later, in 1891, that the Gran Dieta, by a law provided for the initiation of women, and also for the issuing to them of Charters for Lodges. From what I saw and the best information I could obtain, there were some two or three only of the Grand Lodges that had sanctioned this practice, and about the same number of Lodges that had acted under the permission thus given. I found both in the City of Mexico and the city of San Luis Potosi, which is the capital of the State of the same name, and a city of about the size of our State capital, Des Moines—a woman's Lodge; that is, I saw the Charters hanging upon the wall of the anteroom side by side with the Charters of some four or five men's Lodges occupying the same hall; the Charters were filled out upon the same blanks, in the same manner, signed by the same Grand Officers, and with the great seal of the Gran Dieta—the only

difference being the insertion in one, of the names of women rather than of men.

Moreover, I find from an examination of the *Masonic Bulletin*, the official organ of the Gran Dieta for 1891 to 1894, edited by the Gran Dieta, and especially in the number for February, 1893, which contains the official list of a hundred and more Lodges all owing obedience to the Gran Dieta, among them one or two Lodges of women, chartered by the Gran Dieta and organized by the Grand Secretary himself, as I was informed by the brethren. In the official *Bulletin* for February, 1892, pages 175 to 201, there is a list of the officers and members, of some twenty Lodges, all of them constituent members, of the Gran Dieta, and among them I find that of Martha Washington Lodge, No. 156, with a list of the names of its officers and members, and the name of the Master is Maria C. Beall, the Secretary Josefina S. Rivera.

These ladies I know very well—have known the former from her childhood—Mrs. Beall is a native of Iowa City, was educated in our State University (where for years, I was a professor), was graduated in 1876, and went to Mexico as a missionary, where she met and married her husband, who was a member at that time and later Master of a Mexican Lodge in the same city, as his name appears in the published record to which we have referred. The father of this lady is and has been for many years a leading physician of Iowa City, and a prominent Freemason for half a century. The Secretary is the niece of the Governor of the State, the Grand Master of the Grand Lodge, and the daughter of General Rivera, one of the leading citizens of the Republic, and the second officer in a Lodge that has in its membership several prominent Americans, among them the Rev. Mr. Winton, who has long been a resident of the city, and thoroughly informed as to Mexican Freemasonry. From them I learned, as also from the Masters and other officers of Mexican Lodges I visited in the City of Mexico, that the women were accustomed to visit the men's Lodges at pleasure.

Wherever I went and visited, either Grand or subordinate Lodges, being received with the greatest courtesy and welcomed by eloquent addresses delivered by the Grand Orator, an officer attached to every Lodge for the purpose of welcoming visitors,

I took occasion in my responsive addresses, which I delivered upon every occasion and at considerable length, to cite attention to this practice which I found had obtained in a few cases and which was very objectionable to American Freemasons. I assured them that while it continued, many of our Grand Lodges would not recognize the Gran Dieta, under whose jurisdiction they worked. I was everywhere informed, in public and in private, that an overwhelming majority of the Lodges and members were opposed to the practice, and were very anxious to be brought into closer and more intimate relations with American Freemasons and Freemasonry. This sentiment was communicated to me by President Diaz, who honored me with two very interesting interviews, as also by his Deputy, both in the Supreme Council and Gran Dieta, and other prominent Freemasons.

A few months after my return home I learned that the Gran Dieta had repealed the law under which women were authorized to be made Freemasons. Upon receiving this information, I replied that that would not satisfy American Freemasons; they must go further, and provide by law for the revocation of Charters issued to women, and still more, deny to them the right of visitation to men's Lodges, both of which the Gran Dieta has since done, as I am informed. Further than this I do not see what they could do. They can not unmake the women who are made Freemasons any more than we can by expulsion declare that a man is no longer a Freemason. We only do as they have done, deny them all the rights and privileges of Freemasonry.

The making of women Freemasons is not a new departure in Freemasonry; it has only been more recent, upon a larger scale, and brought nearer home. Every well-read Freemason knows full well that in the 18th century, a Lodge in Ireland, No. 44, at Doneraile, initiated a woman, Miss Elizabeth St. Leger, daughter of the Right Honorable St. Leger, Viscount Doneraile, whose son and successor was Master of the Lodge at the time. She afterwards married Hon. Richard Aldworth, of the County of Cork, and has left a most honorable record as a woman and a woman Freemason.¹

¹ Brother Parvin here points out that the lady was initiated into the Masonic Lodge before her marriage to Mr. Aldworth. Having the date of the wedding, 1713, we see that the initiation was in the period preceding the formation of Grand Lodges and may thus expect the event to have taken place in a Lodge working without Warrant or number, a circumstance which perhaps accounts

Moreover, the Masonic student may learn that during the reign of Napoleon, the First Emperor, a woman was made a Freemason, he being Grand Master at the time. She was a colonel, and a very brave and distinguished officer in his army; served with distinction for many years, and her sex was not discovered until she was severely wounded, when, upon her recovery, the Freemasons, prompted by a spirit of gallantry, conferred upon her the three symbolic Degrees. Within the past decade the Grand Master of the Grand Lodge of Hungary, a Symbolic Grand Lodge, which takes a prominent part the present year with the officials and people of Hungary in the celebration of their Millennium Festival, a thousand years of honorable history, conferred, himself, the Degrees of Freemasonry upon his own wife.

While the Masonic press commented upon this last case as Masonic historians have upon the former, I have yet to learn that any Masonic Grand Body ever withdrew, or even withheld, their recognition from those Grand Lodges of Ireland, France, and Hungary. They were all recognized by the Grand Lodge of Iowa as independent Grand Masonic Bodies; and it was only when the Grand Lodge of France eliminated from its ritual the requirement of "a belief in a Supreme Being," that the Grand Lodge of Iowa, following the example of the Grand Lodge of England, and later followed by American Grand Lodges other than our own, withdrew its recognition, or rather, refused to hold further Masonic intercourse with that Grand Body.

Another, and the third, objection has been very recently urged against the recognition of the Gran Dieta as a lawfully constituted Masonic Body, and the very sweeping charge has been made, not only against the Gran Dieta, but against very many of the Grand Lodges of the world, especially those of Europe, Asia, Africa and South America, nearly all of which owe their origin to Supreme Councils of Scottish Rite Freemasonry. It has been published that "there is no lawful Masonry anywhere that is not descended from the Free and Accepted Masonry of the British Isles, the Masonry of the Charges of a Freemason"; and it is declared by the same writer that this is "an indisputable

for the uncertainty about the Lodge, Nos. 44, 95, and 150, under the Irish Constitution, having variously been credited with the initiation. But see the "Transactions," 1895, Vol. VIII, Quatuor Coronati Lodge, London, for full discussion.

fact." He further says that the Lodges in Mexico are "clandestine"; that "their members are impostors and dissenters from the original plan of Masonry," and that "whoever visits them violates his Masonic vows." If these statements be true, then all the Grand Lodges to which we have referred are clandestine, and their members are impostors and dissenters, and all who visit them, as I and thousands of other American Freemasons have done, are guilty, as charged, of violating our vows.

The writer affirms that the statements made by him are "indisputable facts." They are not only disputed now, but have been through the whole history of Freemasonry in the United States. In the Reports on Correspondence of the past year, Past Grand Masters Drummond, of Maine, and Anthony, of New York, two among the ablest Masonic writers of the day, and certainly the peers in Masonic knowledge of any other two in the country, not only deny the statement, but affirm, to which an overwhelming majority of Grand Lodges and Masonic writers give their adherence quite as "indisputably," that "a Lodge created by a Supreme Council in a country where, by the Masonic law then prevailing, it may be done, is just as lawful a Lodge, and its Freemasons as regular Freemasons, as any to be found outside of those which can trace their origin back to the British Grand Lodges. The bodies of the York Rite do not embrace the whole of pure and accepted Masonry." To this I give my unwavering adherence.

One of the so-called landmarks of Freemasonry, and quite as essential and important in its character, and which has received the assent of quite a large number of Masonic writers, affirms and declares that "Freemasonry is cosmopolitan," and is universal, in which statement they are borne out by the Book of Constitutions itself.

Let us refer briefly to the history of the English Grand Lodge. The first Grand Lodge of which Masonic history gives any record, is that of England, organized by the "four old Lodges of London" in 1717. The Constitution (Charges and Regulations) for its government was presented by Dr. Anderson (and since known by his name), and adopted in 1823. This Grand Lodge, we all know, was constituted by only four Lodges, leaving a larger number out in the cold, while the Gran Dieta was constituted

by one hundred and twenty-two of the one hundred and twenty-five Lodges in the Republic. While there had never been an earlier Grand Lodge, there had been and were at that time other Lodges constituted in the same way as those four—by voluntary action and without any warrant or authority save the brothers' common consent. Now, the Constitution of the Grand Lodge of England, then and there adopted for *its* government and it alone—for it was not and is not binding upon any Lodge or Grand Lodge till accepted as such—is either a truth or a lie. It reads, Head. VI, Division 2, that "We are also Masons of all nations, tongues, kindreds, and languages," which is corroborated by all history; that there was at that time other and "lawful Freemasonry" elsewhere than in England.

England, while her political flag floats on every sea, has no "monopoly" of Freemasonry, outside of her own dominions. There was and is "lawful Freemasonry" in other parts of the globe, and so recognized by the Grand Lodge of England itself, by Scotland, Ireland, Canada, and all English colonies, as by a majority of the Grand Lodges of the United States, including Iowa. It can not be said, as some have asserted, that the Lodges in other nations sprung from the loins of the English Grand Lodge, because at that date, 1723, the Grand Lodge of England had not warranted a single Lodge beyond England and it was several years before she constituted one beyond the "British Isles."

Not only the Grand Lodge of Iowa, but a majority of the Grand Lodges of this country, as well as those of England and Europe, have recognized the Grand Lodges of Cuba, Vera Cruz, and the Federal District in Mexico, together with those of Chile, Peru, Brazil, Argentine Republic, and others in the Western Hemisphere, and in the Eastern, those of Spain, Portugal, Italy, Roumania, Hungary, and others, all of which, as we have stated, were created by supreme Councils. We have not had time to look into many of the proceedings of Grand Lodges, but those which we have at hand, and into which we have looked, are those of California, Canada, Louisiana, New York, as well as Iowa, all of which have recognized the aforesaid Grand Lodges as lawfully constituted Grand Lodges of Freemasons.

It will never do for us or others to assert that all knowledge, all wisdom, and all Masonic intelligence reside either in Illinois

or Iowa, or any other American Grand Lodge, or even in the Grand Lodge of England, which has always acknowledged and recognized a majority, if not all, of the several Grand Lodges we have named. Moreover, the Grand Master of the Grand Lodge of England, the Prince of Wales, who has served his Grand Lodge and Freemasonry now for twenty-one years, was made a Freemason in a Lodge under the jurisdiction of the Grand Lodge of Sweden; and the Grand Lodge of Norway, which is now seeking recognition at our hands, has been recognized recently by some of the American Grand Lodges, as well as in former years by others.

These statements and averments prove that Freemasonry is universal, widespread and cosmopolitan in its character; it embraces, as the Constitutions say, "Masons of all nations, tongues, kindreds, and languages," Mohammedan, Hindoos, and even Pagans have Lodges and Grand Lodges, using the Koran, the Vedas, and other sacred books of their religion, instead of the Bible. I have myself sat in Lodges and Grand Lodges with native aboriginal Americans, full-blooded Indians. One of the Presidents of the United States, a former Grand Master of a Grand Lodge, ordered the degrees of Freemasonry conferred upon Indian chiefs visiting the Secretary of War at the National capital on business pertaining to their nation, and those men had very little knowledge of the Great Light in Masonry, or of any other sacred book, except the great volume of nature, and as little, also, of the Book of the Constitutions, or the laws of the Grand Lodge under whose jurisdiction they were made.

Let us inquire what is a "clandestine Lodge" and see whether the Lodges I visited in Mexico were "clandestine." What is a "clandestine Lodge," and an impostor and dissenter or "clandestine Mason?" The (Anderson) Constitutions declare, Section 8, that where a number of Freemasons shall take upon themselves to form a Lodge without the Grand Master's Warrant, the regular Lodges are not to countenance them nor own them as fair brethren, and duly formed. In other words, a Lodge formed without a Warrant from the Grand Master (we now say Grand Lodge) is "clandestine," and so a "clandestine Mason" is one made in a Lodge without a Warrant.

BROTHERLY LOVE, RELIEF AND TRUTH



The Gran Dieta Symbolica of Mexico, and the Lodges under its obedience, are as regular and legal bodies of Freemasons as is the Grand Lodge of Illinois, Iowa, England, or any other Grand Lodge in the world. The Gran Dieta is composed of Grand and subordinate Lodges that obtained their charters from both Supreme Councils of the Scottish Rite and Grand Lodges of the York Rite, but that does not militate, there more than here, against its lawful character.

So, too, a lawfully-constituted (warranted) Lodge can not make "clandestine Masons." There is a great difference between an "irregularly-made" and a "clandestinely-made" Freemason. The making of a person who is *not* a "good and true man"; one who is *not* "freeborn"; one who is *not* of "mature and discreet (legal) age"; or a "bondman," a "woman," or an "immoral or scandalous man," and *not* of "good repute," is declared by Anderson's Constitutions to be irregular and not permissible—but that irregularity does not make them "clandestine."

There are few, not any among all my brethren of many years' standing in Freemasonry, who have not visited Lodges which had violated one or more of these six commandments, called by some "landmarks." The violation of a "landmark" by a Lodge or Grand Lodge does not make it or its members clandestine. Were this so, the Grand Lodge of England itself, the oldest of Grand Lodges, would be declared clandestine by all English-speaking Grand Lodges in the world. There is no fact more notorious than that the Grand Lodge of England, very many years ago, upon the freeing of slaves in its colonies, changed one of the fundamental landmarks, so recognized, from "free born" into "free man," and thereby authorized the making of, and did make, Freemasons of those who were born in slavery. Moreover, the Grand Lodges of England, of Pennsylvania, and several other Grand Lodges in the United States—even our neighboring Grand Lodge of Missouri—knowingly, and I may say willfully, made Freemasons of those of non-age. We have residing in the State of Iowa to-day a Freemason made a Freemason in his eighteenth year in a Lodge in Missouri, and the Lodge so making him was fully cognizant of the fact. These are irregularities, and no irregularity, however great, can vitiate the Charter or the legal existence of the body perform-

ing the act, however offensive it may be in the eyes of the brethren.

Any and all Freemasons may visit any and all Lodges in Mexico without violating, as charged by the ignorant or malicious, any obligation of which I have any knowledge, or known to the rituals here or elsewhere from the first to the thirty-third and last degree in Freemasonry.

The Grand Lodge of England was the first Grand Lodge and it was not created till 1717, nor its Constitution adopted till 1723; yet within twenty years there was a schism and a secession of a number of brethren, who constituted another Grand Lodge, calling themselves the "Antients," and by some strange *hocus pocus* their mother Grand Lodge the "Moderns"—all this about the middle of the 18th century. This new schismatic, *clandestine* Grand Lodge, engineered by a more intelligent, active and energetic Grand Secretary, Laurence Dermott, grew rapidly, and soon assumed large and permanent proportions. It, too, published a Book of Constitutions, called by its author, the Grand Secretary, the "Ahiman Rezon," and planted its Lodges "at home" and *abroad*, especially in America, for Brother Hughan, the great Masonic antiquarian and historian, says that it secured the "almost unanimous support of the Grand Lodges of America."¹

That "a stream can not rise above its fountain," "nor can a pure stream flow from an impure fountain," are unquestionably axioms in nature and in Freemasonry. Now, there are a few Grand Lodges in the United States in whose veins runs the blood of the "Antients," the "rebel Dermott," and his *clandestine* Grand Lodge, so declared from 1750 to 1813, when the mother Grand Lodge condoned all offenses and gave her the "kiss of peace," better by far than that of the "betrayal." If there is no Dermott blood in Iowa and Illinois, the veins of the Grand Lodge of Pennsylvania are full of it, and they still glory in their "Ahiman Rezon," and reject and "cast over among the rubbish" the Anderson's Constitutions. Nor is the Grand Lodge of Pennsylvania alone in this, but she has illustrious associates;

¹ Brother Parvin had not at this time the advantage of the studies made later in the "Antient" and "Modern" situation and which the reader may now examine elsewhere in this work.

and yet who ever heard of an Illinois or Iowa Freemason, or one from any other jurisdiction, calling those Grand Lodges clandestine, or refusing, masonically, to visit their Lodges or hold Masonic intercourse with their members, charging them with being "impostors and dissenters from the original plan of Freemasonry?"

The difference between the Freemasonry of Mexico and the United States is just here: Their *origin* and pedigree is more pure and lawful than ours, while their *practices* were not only objectionable to us but to others, and to even a majority of their own membership, as they have repealed and abrogated the law under which such objectionable practices had obtained by only two of the twenty or more Grand Lodges, and the same number out of more than two hundred subordinate Lodges.

It has been publicly proclaimed that the Gran Dieta has not only repealed the law under and by which women were made Freemasons, but revoked and recalled the Charters (only three, and that is three too many) granted to women Lodges, but gone farther—farther they could not go—and forbidden Lodges to admit women Freemasons as visitors or to recognize them (though they be as lawful Freemasons as the men).

The Gran Dieta being a lawfully constituted Masonic Body, with some two hundred Lodges and (it is stated) twenty thousand members, with several American Lodges and many of our citizens affiliated therein, and having not only proved that it did not forbid or exclude, but permits, as she has always, the use of the Great Light and moreover settled the question of the past woman, she knocks at the door of the American Grand Lodges for recognition. Let it be borne in mind that recognition is not essential, or even necessary to legality. It only bears in its train a more enlarged and fraternal intercourse among and between their members.¹

¹ "Freemasonry in Mexico," a paper by Brother Robert F. Gould, appeared in vol. vi, p. 113, and later discussions on the same subject are to be found in vol. vii, p. 72, vol. viii, 219, vol. x, p. 66, and by Brother F. E. Young, vol. xxii, p. 214, all in the "Transactions," Quatuor Coronati Lodge, London. Differences in the facts as stated by various Mexican brethren are evident. These add to the difficulty of fairly studying Mexican Freemasonry. The student may be advised to examine the digest furnished by Brother Gould of two pamphlets issued at Mexico City by the Worshipful Masters of two English-speaking Lodges. One of these is entitled "An Inside View of Mexican Masonry," published 1893 by Brother Richard E. Chism, W. M., Toltec Lodge, No. 520; and the other is "The True View of Mexican Masonry," by Brother C. H. M. y Agramonte, W. M., Anahuac Lodge, No. 141. Both publications show clearly by their widely differing statements the need for such an investigation as the one made personally by Brother Parvin.

CHAPTER ONE HUNDRED EIGHTEEN

FREEMASONRY IN CUBA AND PORTO RICO

Cuba



ON December 17, 1804, the Grand Lodge of Pennsylvania chartered at Havana the Lodge named "Le Temple des Vertus Theologales," or "Las Virtudes Teologales," No. 103, Joseph Cerneau being the first Master. Under the same sanction other Lodges were erected—in 1818, Nos. 157, 161; in 1819, Nos. 166, 167; in 1820, No. 175 (at Santiago de Cuba), and in 1822, No. 181. They existed up to 1826, at which time the Charters of Nos. 175 and 181 had been revoked for failure of meeting for more than a year, and the others had died out. The Grand Lodges of Louisiana and South Carolina next assumed the warranting of Lodges on the island. Under the former Grand Lodge, bodies sprang up, in 1815, No. 7, in 1818, Nos. 11 and 14, and under the latter Grand Lodge in 1818, No. 50, and in 1819, No. 52. The Grand Orient of France in 1819 established a Lodge and Consistory (Thirty-second Degree), and two further Lodges in 1821.

The Grand Lodge of South Carolina received from the Grand Lodge of Ancient Freemasons at Havana in 1821, a communication stating that a Grand Lodge had been organized there, to which the Lodge "La Amenidad," No. 52, desired permission to transfer. A favorable answer was returned, but "La Constancia," Lodge No. 50, was retained on the roll of the Grand Lodge of South Carolina for some years, after which the Warrant was surrendered by the members "in consequence of the religious and political persecutions to which they were subjected."

Freemasonry was for many years quietly hidden in the "Pearl of the Antilles," its followers practicing their rites in secret, but not daring to indulge in any public acts, which might entail not

only exile from the country, but also loss of property. At length, however, a faint revival set in, and a Warrant was granted, on November 17, 1859, by the Grand Lodge of South Carolina to St. Andrew's Lodge, No. 93, "for the purpose of establishing, with the coöperation of two other Lodges¹ already existing on the island, a Grand Lodge," which was accomplished on December 5th of the same year.

Thus an independent "Grand Lodge of Colon" was established at Santiago de Cuba, and—December 27, 1859—a Supreme Council of the Ancient and Accepted Scottish Rite 33° was founded in the same city by Andres Cassard.²

Nevertheless, at this time the practice of assembling as Freemasons was forbidden by the Spanish laws. These laws, moreover, though destined to become—after the dethronement of Queen Isabella in 1886—harmless in the Peninsula of Spain, remained for a long time in full force in Cuba.

Some of the Captains General and other officers who ruled the islands were Freemasons, and therefore from time to time the Craft was tolerated. But its members, compelled to work to a great extent in the dark, found it necessary to observe the greatest secrecy, and even to shield themselves under "Masonic names," their names confidentially known to very few and "substitutes" adopted for Lodge records, lest by the discovery of their own, they might incur the most severe penalties.

Even the Supreme Council and the Grand Lodge, which soon after united in forming a Grand Orient, found a convenient title for the united body in the name of "Colon"—the Spanish for Columbus. Above all things was it desirable to conceal from the public eye the location of the "Grand East" of the Society.

A Constitution published at Naples in 1820 was adopted as that of the new Grand Orient of Colon. By this provision the Supreme Council necessarily became a part of the Grand Orient. In 1865 a new Constitution was prepared and issued. The Sovereign Grand Commander of the Supreme Council became

¹ Brothers Albert Pike and Josiah H. Drummond agree that these were Spanish Lodges, having Warrants from Spain. But for many years Spain had been masonically in great turmoil and the facts are puzzling because records were dangerous. Usually leaders of thought met king and pope with short intervals of victory, then death without trial for Freemasons, or the torture, as the choice might be. These were the days when Freemasonry meant much indeed to the initiate.

² This was approved by the Supreme Council, 33°, Southern Jurisdiction.

by virtue of his office the Grand Master of the Grand Orient, but the Grand Master of the Grand Lodge was still required to submit himself for election. All Charters for Lodges were issued by the Grand Lodge, but had to be confirmed and signed by the Supreme Council.

The Grand Lodge issued a Constitution of its own in 1867. While recognizing its continued membership of the Grand Orient, the Grand Lodge claimed the *exclusive* power to enact its own By-laws, issue Charters, constitute and regulate Lodges. The right to do this was denied by the Supreme Council. The Grand Lodge *suspended* its Constitution on September 30, 1868, until a meeting took place of the Grand Orient, convoked for November 30.

Before that time the revolution broke out, and Freemasons, being regarded by the Spanish Government as revolutionists, the Grand Orient could not meet. The Grand Lodge, so far as it was possible, resumed labor. But the times were very unfavorable to Freemasonry. In the winter of 1869, at Santiago de Cuba, by order of Gonzales Bret, an officer of the Government, eighteen persons were seized without warrant, and immediately shot, without trial, for being Freemasons—one of them the Grand Master of Colon. Many others were arrested and committed to prison for the same offence.

Cuban Lodges, in 1868 amounted in number to about thirty, had fallen in 1870 to about seven.

The Supreme Council organized a Provincial Mother Lodge in 1870 at Havana, against which the Grand Lodge very naturally protested. The Warrant to this "Mother Lodge" was soon after recalled, but the dispute between the Supreme Council and the Grand Lodge continued. On April 11, 1873, the Grand Lodge resumed work openly. In the following year it entered into a compact with the Supreme Council, whereby an agreement was made that the Grand Lodge should have exclusive jurisdiction over Symbolic Freemasonry, with the sole right of chartering Lodges, and that it should establish a Provincial Mother Lodge in the western section of the Island to govern the Lodges there, but in submission to the laws of the Grand Lodge. Evidently, the Grand Lodge, though still in name a part only in the Grand Orient, planned to have full jurisdiction

over Symbolic Freemasonry. Nevertheless, it is quite clear that there was a divided authority, and apparently great Masonic confusion on the Island.

The Grand Lodge of Colon held five meetings in August, 1876, and at the last of these, on August 26, declared itself free from all other authority, a sovereign body, with full powers over its subordinates. This action was hastened by an event on August 1. On that day the representatives of nine chartered Lodges, and of four under Dispensation, met at Havana, and formed the Grand Lodge of Cuba. This body from the very first was without the supplementary or "higher" Degrees. These it willingly consented—December 31, 1876—should be ruled in Cuba by the Grand Orient of Spain.

By a circular of September 4, 1876, the Grand Lodge of Colon claimed to have thirty-six Lodges and 8,000 members. The Grand Lodge of Cuba in 1877 was reported as having seventeen Lodges. On June 3 of that year, 1877, a second Grand Lodge of Colon (or Columbus) at Havana was added to the two existing Grand Bodies of the Craft. Each of the three claimed to be the regular Grand Lodge.

The Grand Lodge of Cuba announced that in 1879 the three Lodges which formed the Grand Lodge of Colon, at Santiago de Cuba in 1859, and four others, adhered to that body; but that the remaining Lodges, except those under the Grand Lodge of Cuba, were subject to the control of the Grand Lodge of Colon at Havana. The representatives of some of the Havana Lodges who seceded from the first Grand Lodge of Colon at Santiago de Cuba, met as the Grand Lodge and ordered its removal to Havana. But in course of time the Grand Lodges of Colon (at Havana) and Cuba united. On March 28, 1880, the Grand Master of one of the bodies became Grand Master of the union organization, and the Grand Master of the other body became Deputy Grand Master.

The title assumed by the new organization was the United Grand Lodge of Colon and the Island of Cuba, and it entered upon its career with a roll of fifty-seven Lodges, and between 5,000 and 6,000 Freemasons. In 1885 the number of Lodges under the United Grand Lodge had apparently increased to eighty-two, with Provincial Grand Lodges at Santiago de Cuba

and Porto Rico; but on the official list there were only fifty-eight Lodges, thirty in the capital, or in its vicinity, and twenty-eight elsewhere.

Brother Gould found that there would appear to have been in existence on the island thirteen Lodges under the National Grand Orient, and twenty-seven under the Grand Lodge of Spain. The latter were subject to a Provincial Grand Master whose jurisdiction also extended to Porto Rico.

After the war of the United States with Spain ended, the several bodies of the Fraternity resumed their labors. The Gran Logia de la Isla de Cuba became active and the 1919-1920 report showed six Provinces or Districts, Pinar del Rio, Havana, Matanzas, Santa Clara, Camaguey, and Oriente, with a total of 123 Lodges and 10,933 members. The Province of Porto Rico had become an independent Grand Lodge.

Porto Rico

The early Masonic history of this island is very difficult to trace and clear up, as are all questions relating to the problem of Spanish Freemasonry. In 1860, at Mayaguez, there was in existence a Lodge "Restauracion" under the Grand Orient of Colon. The disturbances in Cuba during the struggle for existence of the Grand Lodges there, had their influence through all the Spanish islands.

The Provincial Superintendent of Cuba and Porto Rico under the Grand Lodge of Spain (of which Becera was the Grand Master) was Don Manuel Romeno. The Lodges were not named but five were on the roll of the Grand Orient of Spain, without a Provincial Superintendent. "Le Phenix," No. 230, constituted in 1874, was the only Lodge representing the Supreme Council of France.

At one time the United Grand Lodge of Colon in Cuba had under its jurisdiction fourteen Lodges in the island. These were formed into an Independent Grand Lodge, September 20, 1885. The greatest centres of Masonic activity have been San Juan, Ponce, and Mayaguez, the last-named town having two Lodges, a Consistory of 32°, a Council of 30°, and a Chapter of 18°.

While the Lodges of Porto Rico severed their connection with the United Grand Lodge of Colon in the island of Cuba, the

Chapters and other associations of Freemasons in Porto Rico retained their connection with the Supreme Council of that jurisdiction.

Some explanation of this peculiar situation is shown by the action of Don Antonio Romero Ortiz (at the same time presiding over the Grand Lodge of Spain), who in a decree of March 13, 1883, "denounced the Grand Lodge of Colon and Cuba, and the Freemasons of its Obedience as traitors to the Government and to the Mother Country," because they declined to recognize his authority to govern or interfere in the affairs of "Symbolical Freemasonry" in Cuba.

The same year, 1883, the United Grand Lodge of Colon and Cuba announced that there being in all three Supreme Councils and three Grand Lodges in Spain, it had recognized the Grand Lodge of Seville as being "the only really independent organization of Craft Freemasonry" then existing in that country.

This action was an attack upon the Grand Lodge or Grand Orient under Ortiz, which Brother Albert Pike pronounced to be the only Grand Body in Spain legitimately entitled to recognition as a regular Masonic body. General Pike was then Sovereign Grand Commander of the Supreme Council, 33rd Degree, Southern Jurisdiction of the United States, and the body of which he was the head, being to other Supreme Councils what the Grand Lodge of England is to other Grand Lodges.

Political affairs in the Island, and the influential position held by Ortiz in Spain, rendered his charges likely to subject the Cuban Freemasons to attack by the authorities. At Porto Rico the circumstances were somewhat different. Outside of Cuba the Supreme Council of Colon was long regarded, and not alone by followers of the Ancient and Accepted Scottish Rite, as a more stable institution than any other of the many Grand Bodies which sprang up like mushrooms in the Island. Therefore, the two governing bodies at Havana, each in its own way, attempting to solve the problem of Craft control in Spain, it is not surprising that the confusion existing on the European side of the Atlantic Ocean was reproduced with more or less fidelity on the other, in the Spanish Antilles. In Porto Rico there were no less than five Chapters of 18, a Council of 30, and a Consistory of 32 Degrees. These adhered to their allegiance. The Lodges on the Island set

up a Grand Lodge of Porto Rico at the City of Mayaguez in 1885, and the Grand Lodge of Colon and Cuba established fraternal relations with the new body.

The Grand Lodge of Porto Rico, the Gran Logia Soberana de Puerto Rico, was founded by the Grand Lodge of Cuba on December 20, 1885, and was instituted as a provincial body, a Province or District, on October 11, 1884. There were in 1918 about 2000 members under its jurisdiction with 42 Lodges and a Masonic Circle. The Grand Master of that year, Brother Dr. W. F. Lippert, served in the United States Army during the Great War. All Porto-Rican Lodges were reported as conducting their work in the Spanish language, except "St. John Baptist," No. 12, which adhered to American practices and the English language.

CHAPTER ONE HUNDRED NINETEEN

FREEMASONRY IN CENTRAL AMERICA



WE shall treat of the several divisions of Central America with the nearby islands, the Greater and Lesser Antilles or Caribbean Islands. The former includes geographically Cuba, Porto Rico, Jamaica, and Haiti, as well as the small islands near their coasts, while the Lesser Antilles comprise the Windward and Leeward Islands with the Virgin Islands, the last being now a possession of the United States.

Cuba, Porto Rico, and Mexico will be found in other chapters and the Masonic conditions on the Canal Zone are mentioned in the pages dealing with Freemasonry in the United States of America. Here we may point out that the Canal Zone is a strip of land extending for five miles on each side of the Panama Canal. The Republic of Panama was until November 4, 1903, when its independence was declared, a State of the United States of Colombia. Recognized by the United States of America on November 13, 1903, a Treaty was signed with this country by the Republic of Panama on November 18 of that year whereby the Canal Zone control was granted on a perpetual lease with facilities for construction and maintenance provided with exclusive supervision for police, judicial, sanitary, and other purposes. Under these conditions the progress of Freemasonry along the lines of that followed in the United States of America has been steadily successful.

Bahama Islands

These Islands, sometimes called the Lucayas, are credited with the appointment of Governor John Tinkler as Provincial Grand Master in 1752, being followed in office by Brother James Bradford in 1759. Brother Tinkler it is of record in the public prints of London on March 7, 1730, was admitted a Free and

Accepted Mason on the previous Thursday night at the Prince William Tavern, Charing Cross, with some other prominent men, in the presence of notable brethren including Grand Master, the Duke of Norfolk, the Deputy Grand Master, Nat. Blackerby, and others. Beyond this we hear nothing more from the "Moderns" in regard to Freemasonry at the Bahama Islands. Why or how any plans may have miscarried to introduce Freemasonry at that early date to the Islands is not clear nor do we know of indeed anything more than that a mere complimentary appointment was intended. But the "Antients" granted a Warrant in 1785 for Lodge No. 228 at the Bahama Islands. A second Charter from the Athol Grand Lodge was for Lodge No. 242 at Nassau, New Providence, in 1787. The first of these Lodges did not endure to the time of the Union when in 1814 the numbers were changed by closing up the vacancies caused by the passing of defunct Lodges. The second Lodge was then retained on the Register but had ceased to work before the list was again corrected in 1832.

The United Grand Lodge of England warranted Lodges at Nassau in 1837, No. 649, "Royal Victoria"; at Grand Turk in 1855, No. 930; "Forth"; and at Harbor Island in 1869, No. 1277, "Britannia." These Lodges comprised the Masonic Province of the Bahamas originally established in 1843.

At Turk's Head in 1803 a Lodge, No. 275, was warranted in 1803 by the Grand Lodge of Scotland; another, No. 298, "Union," at Nassau, New Providence, was chartered in 1809, and No. 372, "St. John," at Inagua, was instituted in 1856. A Provincial Grand Lodge was formed bearing the number of which the first Provincial Grand Master, Brother J. F. Cooke, was appointed on November 7, 1842.

Bermudas Islands

Brother Alured Popple was in 1744 appointed Provincial Grand Master of the Bermudas or Somer's Islands by virtue of a Patent issued to him by Lord Strathmore. Another brother of like surname and probably a relative, William Popple, was given the same position by a Commission granted by the Earl of Aberdour in the course of his administration from 1758 to 1762.

The "Moderns" Grand Lodge of England chartered a Lodge, "Union," No. 266, at the Bermudas in 1761, and this first Lodge

was followed by another, No. 507, "Bermuda," under Warrant from the same Grand Lodge in 1792. The "Antients" or the "Athol" Grand Lodge of England chartered Lodge No. 307, "St. George," in 1797 at Hamilton and in 1801 had a second warranted Lodge under way at Somerset, No. 324, "Prince Alfred." At the Union of 1813 the Lodges established by the "Moderns" were found to be inactive while those instituted by the "Antients" held their ground.

"Two Lodges were instituted at Ireland Island, one was No. 358, "Loyalty," chartered in 1819, and the other was No. 1890, "Broad Arrow," warranted in 1880. These four Lodges reported direct to the Grand Lodge of England as the line of Provincial Grand Masters ended with William Popple.

A Province under the Grand Lodge of Scotland was formed at the Bermudas in 1803, a Lodge, No. 266, "St. George," being instituted under that control in 1797. There was a long halt before a second Lodge, No. 726, "Civil and Military," was established in 1885 by this Grand Lodge.

Lodges under the government of the Grand Lodge of Ireland were established at Hamilton and St. Georges in 1856, 1867, and 1881, the first of these giving up its Charter in 1860.

British Honduras

The Grand Lodge of England warranted the Lodge "Amity," No. 309, at St. Georges Quay, but this Lodge surviving on the records until 1813 did not retain a foothold after the Union of that date. A Warrant was issued by the United Grand Lodge of England in 1820 to the Lodge No. 723, "British Constitution," at Honduras Bay. Another Lodge was chartered by the same Grand Lodge at Belize in 1831 as No. 860 with the name of "Royal Sussex." These two Lodges, Nos. 723 and 860, were dropped from the Register of the United Grand Lodge of England on June 4, 1862.

Caribbee Islands or Lesser Antilles

Three Lodges working under English Warrants were in operation as early as 1739 at Antigua, the headquarters of government for the Leeward Islands. Another Lodge is also reported as having been put to work in 1738 by a Charter granted by the Provincial Grand Master of New England. Under the Grand

Lodge of England there were chartered at Antigua Lodges No. 191, "Parham," in 1737; No. 192, "Courthouse," in 1738; No. 193, "Baker's," in 1739; No. 233, "Evangelists," in 1753, and two others, No. 435 warranted in 1772, and No. 447, instituted in 1782. While all of these have place on the records of the Grand Lodge until the Union of 1813 they then disappeared from the Register.

The Grand Lodge of England empowered Governor Matthews to act as Provincial Grand Master of the Leeward Islands in 1738. The Grand Lodge of Scotland also established a Masonic Province, in 1769. A Lodge at St. Kitts was chartered by the Grand Lodge of Scotland in that year, 1769. Lodge No. 225, "St. John" was warranted at Antigua by the Grand Lodge of Scotland in 1787 but was dropped from the official list in 1816. Two other Lodges were established by the Grand Lodge of England, No. 723 in 1843 and No. 967 in 1856.

At the Windward Islands a Provincial Grand Lodge was in action as early as 1740 at Barbadoes, Brother Thomas Baxter being the first Provincial Grand Master. Lodge No. 186 was warranted in that year, two others, No. 260 and No. 261, in 1752, No. 262 in 1754, No. 238 in 1758, No. 434 in 1772, and No. 585 in 1791, all authorized to work by the Grand Lodge of England, the "Moderns." None of these Lodges were preserved at the Union of 1813 though Lodge No. 186, the first of the series, "St. Michael's" was afterwards restored to the list only to be dropped again and permanently on March 5, 1862.

The Grand Lodge of Ireland warranted several Lodges at Barbadoes and there was a Provincial Grand Lodge there in 1804 though this was long ago abandoned. Lodges were instituted under this jurisdiction as follows: No. 622, in 1783, dropped in 1858; No. 653, in 1786, dropped in 1856; No. 222 in 1822, dropped in 1847; No. 259, in 1822, dropped in 1830; No. 277, in 1822, dropped in 1841, and No. 282, in 1842, dropped in 1845.

The "Antients" or "Athol" Grand Lodge of England constituted a Lodge at Bridgetown, Barbadoes, "Albion," in 1790 which survived. But three others, No. 286, warranted in 1794; No. 308 in 1797, and No. 331, in 1804, listed at the Union of 1813 and recorded until 1832 were taken from the Register at the renumbering of the latter year.

"Scotia" Lodge No. 267, was chartered by the Grand Lodge of Scotland in 1799. This Lodge ceased working and another one of the same name but numbered 340 was warranted in 1844.

Three Lodges authorized by the United Grand Lodge of England were chartered as follows: No. 848, in 1829; No. 713, in 1842, and No. 1499, in 1874. These have been dropped from the Register. Others chartered at the Barbadoes were Lodge No. 2196, "Victoria," at Bridgetown in 1887 and No. 2253, "St. Michael's," at Belleville in 1888.

The Grand Lodge of Holland instituted Lodges on the Island of Curacao in the 18th century, "L'Amitie" (Friendship) in 1757, "L'Union" in 1773, and "De Vergenoeging" (Contentment) in 1787. Lodge No. 346, "Union" was chartered by the "Antients," the "Athol" Grand Lodge of England, in 1810. Lodge No. 627, "Content and British Union," was warranted by the "Moderns," the premier Grand Lodge of England, in 1811. These two Lodges were on the Register at the Union of 1813, but No. 346 was dropped at the renumbering of 1832, and No. 627 was taken permanently off the roll on March 5, 1862. Brother Gould suggests that the resemblance between the names of the early Dutch and the British Lodges might almost indicate that in some instances there was a divided or dual allegiance.

A Lodge, No. 939, "Igualdad," was warranted at Curacao in 1855 by the United Grand Lodge of England.

The "Moderns" Grand Lodge of England warranted Lodge No. 460, "Good Friends," in 1773 at Roseau in the Island of Dominica. A Warrant was granted by the "Antients" Grand Lodge of England in the same year but the Lodge does not appear to have organized. A second Warrant for a Lodge, No. 229, from the same authority resulted in 1785 in the institution of a Lodge at Roseau. Both Lodges thus established were lost at the Union of 1813, the Island having passed through war experiences discouraging to formal Masonic labors. Captured by the French in 1778, ceded to Great Britain in 1783, restored to France in 1802, again a British possession in 1814, uncertainty and hazards doubtless quenched the permanent home life of Lodge Freemasonry.

The United Grand Lodge of England warranted a Lodge, No. 777, "Chosen Friends," at Dominica in 1823 but this was erased from the Register on March 5, 1862. The same authority

empowered Lodge No. 1742 in 1878, and No. 3421, "St. George" was warranted in 1909.

Brigadier General Robert Melville became Governor of Dominica on October 8, 1763, and was also Provincial Grand Master holding three Patents: for Guadeloupe, about 1759; for the Caribbee and Windward Islands, 1764, and for Grenada, 1780. In 1764 the "Moderns" Grand Lodge of England instituted the following Lodges on the Island of Grenada; No. 347, "La Sagesse" (Wisdom) and No. 425, "Vigilance," and a third Lodge, No. 426, "Discretion," was warranted in 1772. French Warrants authorized about the same time two Lodges; "La Tendre Fraternité" (Compassionate Friendliness) and "Les Frères Choisis" (Selected Brethren). A French Charter was granted "La Bienfaisance" (Doer of Good) on December 21, 1828. The "Antients" or "Athol" Grand Lodge of England chartered at Grenada a Lodge in 1769, another in 1792, and a Military Lodge in the latter year.

An Irish Lodge, No. 252, was warranted at Grenada in 1819 but gave up its Charter in 1825 and another Lodge, No. 224, instituted also by the Grand Lodge of Ireland in 1848 was in time taken from the Register. The Grand Lodge of Scotland warranted No. 356 "St. George" in 1820; No. 395, "Caledonia" in 1827; No. 603, "St. Andrew" in 1877, and No. 650, "St. George" in 1880. The United Grand Lodge of England chartered No. 732, "St. George" in 1821, No. 797 "Harmony" in 1825, and No. 2072 "St. George," in 1904. The first two Lodges were long ago dropped from the Register.

Warrants from French authorities were issued to the following Lodges at Guadeloupe; "Antigue" in 1766, "La Vraie Fraternité" (The True Fraternity) and "St. Jean d'Ecosse" (St. John of Scotland) in 1768, "La Bonne Amitié" (The Good Friendship) and "L'Humanité" (Humanity) in 1770, "St. Louis de la Concorde" (St. Louis of Harmony) in 1772, "La Paix" (Peace) in 1784, "Les Philalèthes" (Friends of Truth) in 1806, "L'Amenité" (Suavity) in 1807, "La Fraternité" in 1829, "Les Disciples d'Hiram" (Followers of Hiram) in 1835, and "Les Elus de l'Occident" (Elect of the West) in 1862.

The Lodges above mentioned with one exception were chartered by the Grand Orient or Grand Lodge of France. "Les Philalèthes" Lodge received its Warrant from the body called

"The Mother Lodge of the Philosophic Scottish Rite in France," an organization formed by combining the "Contrat Social" (Social Contract) Lodge, where the Rite was first founded in 1775 at Paris, with the Lodge of St. Alexander of Scotland. This Rite taught that Freemasonry was established by Pythagoras and his teachings were developed in the lectures.

Three of the Lodges in Guadeloupe, "Les Elus de l'Occident" at Basse-Terre, founded on May 11, 1862, "Les Disciples d'Hiram" at La Pointe-à-Pitre, instituted February 14, 1835, and "La Paix" also at La Pointe-à-Pitre on April 4, 1784, were reported as active under the Grand Orient of France in 1914.

There was a French Lodge at Martinique in 1738, "La Parfaite Union" and by 1786 there had been instituted six others under like authority. The Grand Lodge of Ireland chartered Lodge No. 690 in 1801 and the "Antients" Grand Lodge of England authorized Lodge No. 359, "Chosen Friends," in 1813; the first of these being dropped from the Register in 1858 and the second in 1832.

For Montserrat and Nevis a Provincial Grand Master Brother James Watson, was appointed by the Earl of Darnley, Grand Master of the "Moderns" in 1837. The "Antients" or "Athol" Grand Lodge of England also authorized a Provincial Grand Lodge on December 2, 1767. However, a Lodge, No. 50, was not chartered until 1777 at Nevis by the "Moderns."

The Grand Lodge of Sweden chartered "Sudermania" Lodge at St. Bartholomew Island in 1797 and this survived to 1820.

Lodge No. 194, "Basseterre" (Low Land) was instituted at St. Christopher or St. Kitts in 1739 by the Grand Lodge of England, four others being chartered by this authority in the 18th century. A Provincial Grand Master, Brother R. Wilkes, was appointed on January 27, 1898. The Grand Lodge of Scotland chartered a Lodge there in 1769.

Lodge No. 269 was chartered by the Grand Lodge of England in 1747 at St. Eustatius Island. The Grand Lodge of the Netherlands established two Lodges there in 1757.

Two Lodges were instituted at St. Lucia by the Grand Lodge of France in 1784, and one by the Grand Lodge of England, No. 2788, "Abercrombia" in 1899. At St. Martin Lodge No. 3, "Unie" was chartered by the Grand Lodge of Holland in 1800. The

Grand Lodge of Ireland granted a Warrant for a Lodge, No. 733, at St. Vincent in 1806; Lodge No. 2616, "St. George," was chartered by the Grand Lodge of England in 1896, two earlier Lodges being erased. The Grand Lodge of Scotland chartered Lodge No. 488 at Scarborough, Tobago Island, in 1868.

The Grand Lodge of Pennsylvania instituted Lodge No. 77, "Les Frères Unis" (United Brethren) at Port d'Espagne (Port of Spain) Trinidad, in 1798. From 1813 to 1876 four Lodges were authorized at Trinidad by the Grand Lodge of Scotland. The United Grand Lodge of England chartered a Lodge on the Island in 1831, No. 405, "Royal Philantropic," five others being chartered later, of which the first, No. 405, and No. 867, "Royal Prince of Wales," instituted 1861, and No. 3266, "Royal Connaught," 1907, survived.

Costa Rica.

The Grand Orient of New Grenada instituted a Lodge at San Jose in 1867. There was later established a Grand Lodge of Costa Rica on December 7, 1899. Seven Lodges were in 1914 under its control, these being instituted in the period from 1888 to 1901.

Guatemala

There was a Lodge organized in 1881 by the Grand Orient of Colombia and the members of this "Constance" Lodge separated to form three other Lodges in affiliation with the Grand Orient of Central America, a Costa Rican body founded in 1886. The Grand Lodge of Guatemala was established on October 20, 1903, and comprised nine Lodges, four others being added in 1904.

Hispaniola or Haiti and Santo Domingo was called by Columbus Espanola (Hispaniola or Little Spain), the native name was Haiti (Highlands) and after the first settlement the Island received the name Santo Domingo. When Spain gave up the Western section to France in 1677 the name Haiti was reserved for the west part, Santo Domingo for the east, and Hispaniola for the whole Island.

Two Lodges under French control were authorized in 1749. Four others followed in 1763, 1765, 1767 and 1772, and a Provincial Grand Lodge was formed by the Grand Orient of France on

October 1, 1778. Six additional Lodges chartered by the French were set at work in 1774, 1775, 1779, 1783, 1784 and 1785.

The Grand Lodge of Pennsylvania granted a Charter for a Lodge in 1786 at Cape Francois, and another Warrant to a Lodge at Port au Prince in 1789.

A Dispensation was issued for a six-months' period by the Grand Lodge of New York on December 4, 1793, to brethren "driven from the Island of Santo Domingo" that they might meet in New York City. John G. Barker's *Early History of the Grand Lodge of the State of New York* says that the Provincial Grand Master of Santo Domingo and four of his Grand Lodge Officers were among these exiles during the Haitian Revolution.

Several other Lodges, nine in all, were instituted by the Grand Lodge of Pennsylvania from 1786 to 1803. Some French Lodges were revived in 1806. Two Lodges, No. 603, "L'Amitié des Frères Réunis" (Friendship of Reunited Brothers), and No. 604, "L'Heureuse Réunion" (Happy Reunion) were chartered by the "Moderns" Grand Lodge of England in 1809, and a Provincial Grand Master, Brother John Goff, was appointed in 1811.

The English Provincial Grand Lodge was with the coming of peace in 1822 evolved into a Grand Lodge of Haiti on May 23, 1823, General Ingiguac being Grand Master. A Constitution was adopted on January 24, 1824. The Supreme Council of France established five Lodges after 1830, and the Grand Orient of that country chartered "Les Mages du Tropic" (Magi or Sages of the Tropics) at Cayes in 1831.

The Grand Lodge of Haiti became a Grand Orient in 1836, doubtless to unite as far as practicable the various Rites under one head. Revolution again interposed and the progress of the Brotherhood was officially hampered by war but pursuing as ever its ministry among the sorely tried Fraternity. The Grand Orient was revived under peaceful conditions, became associated by Treaty with the Grand Orient of France, and by 1851 had thirty-one Lodges with forty-nine other bodies claiming to be Masonic.

Santo Domingo separated from Haiti on February 27, 1844, and formed a Republic. A Grand Orient of Santo Domingo was established on December 11, 1858, by Lodges first chartered by the Grand Orient of Haiti. A Grand Lodge of the Dominican

Republic was organized on January 26, 1865, and a Supreme Council created on October 22, of that year, the two uniting as a National Grand Orient on January 1, 1866.

The Grand Lodge of Spain chartered Lodge No. 251, "Alianza" at Santo Domingo, and also established "Aurora" Lodge at San Pedro de Macoris, the latter Lodge surviving. The Grand Lodge of France has also long preserved "Les Philadelphes" Lodge instituted at Jacmel, Haiti, in 1837.

The Grand Orient of Haiti, said to be founded in 1824, had sixty-four Lodges on the Register in 1914. At the same date the Independent National Grand Lodge of Santo Domingo was credited with thirteen Lodges.

Jamaica

The "Moderns" Grand Lodge of England founded a Lodge at Kingston in 1739, one at Port Royal in 1742, and there was a Provincial Grand Master appointed in 1744 by Lord Ward. The "Antients" or "Athol" Grand Lodge of England instituted a Lodge at Old Harbor in 1763, one at Green Island in 1772, and a third at Kingston in 1786. Dr. and later Sir Michael B. Clare was Provincial Grand Master under the "Antients" in 1806, and soon thereafter there were nineteen Lodges on the Register credited to the Island of Jamaica by the "Antients."

The Grand Lodge of Scotland chartered "St. Andrew's" Lodge, No. 102, in 1760, and there was a Scotch Province there from 1771. Three Lodges were created by the Grand Lodge of Ireland in the 18th century, in 1767, 1789, 1790, and a fourth in 1814.

The acting Grand Master of the "Moderns" Grand Lodge of England, the Earl of Effingham, appointed Governor of Jamaica, died there on November 19, 1790, the year of his arrival.

The Grand Orient of France warranted a Lodge in 1816, "Fidélité" at Port Royal and four others followed, two in 1819 and one each in 1831 and 1832.

The United Grand Lodge of England constituted a Lodge, "Friendly," No. 810, at Montego Bay, in 1826, which survived as No. 383, and eleven other Lodges were created under this jurisdiction from 1840 to 1881. The Grand Lodge at Carthagena, Colombia, instituted a Lodge at Kingston in 1844 which became

No. 754 "Union et Concordia" (Unity and Concord) in 1845 under the Grand Lodge of England. In 1844 a Lodge was instituted by the Grand Lodge of Scotland and a Provincial Grand Master, Brother and Rev. W. P. Burton, had been appointed in 1843, ten Lodges being chartered from 1760 to 1878.

A Provincial Grand Master, Brother Dr. Robert Hamilton, for the Lodges under the Grand Lodge of England was appointed on November 5, 1858.

Nicaragua

The Grand Lodge of England chartered the Lodge of Regularity, No. 300, at Black River in 1763 but this body was taken from the Register at the Union of 1813. Lodges at Greytown were organized under the Grand Lodge of Scotland in 1851 and 1882. A Provincial Grand Master, Brother Thomas M. Perkins, was appointed by Lord Aberdour about 1762 and this authority was extended by Earl Ferrers, also of the "Moderns" Grand Lodge of England, to cover Jamaica.

San Salvador

The year of 1882 found Freemasonry officially inactive and the Lodges closed but President Rafael Zaldwar of the Republic of San Salvador gathered the brethren once more into a Lodge. The Grand Orient of Central America chartered two Lodges, one at the capital, San Salvador, "Excelsior" No. 17, on March 5, 1882, and the other at Tecla, a nearby town, as Lodge No. 18, "Caridad y Constancia." The Grand Lodge Cuscatlan de San Salvador was established in July 14, 1908, and in 1914 had five Lodges under its government.

Virgin Islands

The "Antients" Grand Lodge of England authorized a Lodge, No. 82, "Virgin Gorda," in 1760 at the Island of that name, and Lodge No. 108 at Tortola in 1763. The "Moderns" chartered Lodge No. 351 at Tortola in 1765. At the Union of 1813 all three Lodges failed to get a place on the Register.

Lodge No. 224 was created at Santa Cruz. As "St. George" Lodge it lived to 1788. A Provincial Grand Master, Brother John Ryan, was appointed in 1777, under English authority. The

Grand Lodge of Scotland warranted a Lodge, No. 605, "Eureka" at Christiansted on this Island in 1877.

The Grand Master of Pennsylvania issued a Dispensation for a Lodge at St. Thomas in 1792. A Lodge, "La Concorde," was on the Register of the Grand Lodge of Denmark from 1798 to 1823. "Harmonic" Lodge, No. 708, which survived, was chartered by the United Grand Lodge of England in 1818. The Supreme Council of France chartered Lodge "Les Cœurs Sincères" (The Hearts Sincere), No. 141.

Andrew Cassard of New York constituted a Lodge, "Star in the East," in 1871 under the authority of the Grand Lodge of Colon at Santiago de Cuba but the essential formalities being lacking, the Lodge applied successfully for a temporary Dispensation from the Grand Lodge of Louisiana. This was withdrawn when the full facts came to the attention of that Grand Lodge.

CHAPTER ONE HUNDRED TWENTY

FREEMASONRY IN SOUTH AMERICA



CURIOUS entry in the Minutes of the Grand Lodge of England says under date of April 17, 1735, that "Then a motion being made for and on behalf of Randolph Took, Esqr., to be Provincial Grand Master of South America which was agreed to."¹ But there is no evidence so far obtainable to show that Brother Took ever exercised this authority given him by the Grand Lodge.

In fact there seems to be on record no further mention of Brother Took, though the suggestion has been made that this brother is the one listed among the members in 1730 of Lodge No. 19, held at the Queen's Arms, Newgate Street, London.² However, the latter name is not Randolph Took but Randal Took³ and while there is not much difference between the two, yet there is enough to throw some doubt upon the claim made that they refer to the one brother.

Argentine Republic

Lodge No. 205, "Southern Star," at Buenos Ayres, was granted a Charter by the Grand Lodge of Pennsylvania on September 5, 1825. Two Lodges of the same name, "L'Amie des Naufragés" (The Friend of the Wrecked), were established on July 8, 1852, by the Grand Orient of France in Buenos Ayres and Rio-de-la-Plata. The Grand Lodge of England, in the next year, 1853, instituted the first of a series of Lodges including the following: No. 900, "Excelsior," on June 10th; No. 1092, "Teutonia" was chartered on May 16, 1859 (but dropped from the Register on

¹ "Minutes of the Grand Lodge of Freemasons of England," 1723-1739, vol. x, Masonic Reprints, Quatuor Coronati Lodge, W. J. Songhurst, editor, 1913, London, p. 254.

² "History of Freemasonry," Robert F. Gould, American edition, vol. iv, p. 179.

³ "Minutes of the Grand Lodge of England," 1723-1739, Masonic Reprints, Quatuor Coronati Lodge, W. J. Songhurst, editor, 1913, London, vol. x, p. 159.

October 11, 1872); No. 1025, "Star of the South," on August 6, 1864; all three Lodges being at Buenos Ayres. Then came No. 1553, "Light of the South," on July 5, 1875, at Rosario de Santa Fé, and No. 1740, "Southern Cross," on February 22, 1878, at Cordoba (or Cordova), both Lodges instituted by the Grand Lodge of England.

There have been reports of a body existing in 1856 and exercising the functions of a Grand Body with the system of the Ancient and Accepted Scottish Rite but this was not approved by the Supreme Councils of the World and the outcast soon died. A Supreme Council and Grand Orient were, on April 22, 1858, constituted at Monte Video by the Supreme Council and Grand Orient of Uruguay.

A curious account bearing upon the Freemasonry of this period is credited by Brother Gould to page 528 of the *World Wide Register*. We are told that at this time, 1858, at Buenos Ayres:

The Roman Catholic Bishop issued a Bull against all Freemasons within his bishopric, and he went the length of declaring the marriage contract dissolved, and absolving the wife *a vinculo matrimonii* (from the marriage bond), in all cases when the husband refused to renounce Freemasonry. Some parties, as high in temporal authority as the Bishop was in spiritual, appealed from his decree to his Holiness Pius IX. at Rome. After waiting a long time for a reply or decision upon the appeal, and receiving none, an inquiry was instituted as to the cause for the delay, when it was found to the intense satisfaction of the Roman Catholics of La Plata, who were unwilling to bow to the behests of the Bishop, that, during a sojourn at Monte Video in 1816, the venerable Pontiff — then a young man — received the Degrees, and took upon himself the obligations of Freemasonry.

Brother Gould observes that "this story has passed into oblivion, but its salient feature — the initiation of Pius IX. — served for a long time as the text for innumerable disquisitions, in which, however, the scene is not always laid in South America, but shifts from Uruguay to Pennsylvania, and from North America to Italy. A statement of similar character (and value) was made long before by J. L. Laurens in his *Essai Historique*, with regard to Pope Benedict XIV. of whom it is related that being "himself a Freemason, he, not unnaturally, mitigated in some slight degree the rigor of the Papal edict against the Craft, which had been launched by his immediate predecessor Clement XII."

By an agreement arranged in 1861 between the Grand Orient of the Argentine Republic and the Grand Lodge of England, the latter was empowered to establish Lodges in La Plata and to appoint a District Grand Master to preside over the District Grand Lodge that thus enjoyed amicable legal relations with Masonic equals. The Grand Lodge of England had for example in 1914 sixteen Lodges at work in the Argentine Republic, the Grand Lodge of Scotland had one, the Grand Lodge of Hamburg two, the Grand Orient of France one, the Grand Lodge of Italy five, the Grand Lodge of Spain two, while the Grand Orient of the Argentine Republic had one hundred and thirty-nine Lodges with some forty-five hundred members. This shows the universality of the Freemasonry in the Argentine Confederacy of La Plata.

Bolivia

A Lodge was chartered in Bolivia by one of the bodies then officially at variance in 1875 with the authorities at Lima. While three others have since been instituted, all four preferred to remain under the control of the Grand Lodge of Peru rather than assume an independent position and organize a Grand Lodge.

Brazil

There was a Lodge at Rio de Janeiro in 1820 which has been asserted to have been warranted by French authority in 1815. This Lodge divided into three bodies which in 1821 assembled in Convention and the Delegates formed the Grand Orient of Brazil using a Rite of seven Degrees after the French practice.

At that time Dom Pedro was regent of the country, afterwards becoming Emperor. He was initiated by one of the three Lodges and soon became Grand Master. The result of this advancement led to an unexpected result for Dom Pedro's knowledge of the political situation caused him to discontinue the meetings of the Brazilian Lodges by an edict he issued in 1822.

The Grand Orient of France warranted the Lodge "Le Bouclier de l'Honneur Français" (The Shield of French Honor), at Rio de Janeiro, on November 17, 1823, but the prevailing conditions probably hindered any very evident activity in Masonic directions until Emperor Dom Pedro left for Europe in 1831. Then a Grand Orient of Brazil was re-formed under Grand Master Jose

Bonefacio de Andrada e Silva, its first presiding officer, to meet the energies of a new Grand Brazilian Orient, both working the French series of seven Degrees but independently of each other, each of the two Grand Bodies being favorable to opposing political parties.

Montesuma, Viscount Jequitinhonha, ambassador to Europe, returned in 1832 to Brazil with authority from the Supreme Council of Belgium to institute a Supreme Council, Thirty-third Degree, which was done in November of that year. Both Grand Orients met this situation by each warranting Chapters and Consistories and in time two more Supreme Councils were organized. Further conflicts resulted and in 1835 there were in operation two Grand Orients while the number of Supreme Councils had increased to four!

About this time the Grand Lodge of England commenced to charter Lodges in Brazil. The first of these was Lodge, No. 616, "Orphan," warranted on December 17, 1834, and Lodge, No. 703, "St. John's" on July 6, 1841, both Lodges being established at Rio de Janeiro; and Lodge, No. 970, "Southern Cross," chartered on April 25, 1856, at Pernambuco. "Orphan" Lodge and "St. John's" Lodge were erased from the Register of the Grand Lodge of England on June 4, 1862.

The Grand Brazilian Orient, the second of these bodies, gave up the practice of the French Rite in 1842 and joined forces with the Ancient and Accepted Scottish Rite, a combination with the second Supreme Council that was organized. Three distinct bodies were thus left in the field.

On September 30, 1860, when 130 Lodges in all were claimed to be in Brazil, the second Grand Orient and the first Supreme Council were destroyed by Imperial commands, leaving the original Grand Orient in full possession. But in 1863 this organization split in twain, the new bodies being known as the Grand Orient of Lavrado Valley and the Grand Orient of Benedictine Valley. However, in 1872 there was a friendly uniting of these Masonic powers but the fusion broke up again in 1873 with each party seeking to be recognized as the Grand Orient of Brazil.

These were arrayed with political parties, the Lavrados inclining to the support of the Roman Catholic Church while the Benedictinos opposed priest craft and Papalism. But in 1873

thirty-eight Lodges, allied with the Lavradores, threw in their lot with the Benedictinos and the situation strengthened for Masonic unity seems to have the more bitterly aroused the hatred of the opposition.

Brother Gould informs us that the Bishop of Pernambuco, a young monk of only twenty-three years of age, attempted at the bidding of the Jesuits to enforce the Papal Bull against the Freemasons but he mistook the popular feeling. The Bishop was mobbed in his own palace and the military were called to protect him. Interference with the Bishop was begun by the Government of Brazil and while a means for his escape from punishment had been provided, he declined this favor and was sentenced to four years' imprisonment.

While the Government thus took vigorous steps against the attacks upon the Craft, yet we note the recording of Brother Gould of the reported open enmity shown by the vicious curses in priestly fashion uttered by the Archbishop of Bahia, and the Bishops of Olinda, Para, Rio de Janeiro, Dramantina, and Marianna.

This opposition doubtless led to a change in the attitude of the people toward the Freemasons who were by the Clergy refused the sacraments of the Church or burial for their dead in consecrated ground. Popular dislike to the Masonic institution by the ignorant was no new thing in Brazil. As long ago as 1835 in the Province of Para during a revolt we learn that when the natives were grappling with the Portuguese the former called upon the fanatic and the ignorant. H. W. Bates in his work, *The Naturalist on the River Amazon*, 1863, says on page 39, "The cry of death to the Portuguese was soon changed to that of death to the Freemasons, then a powerfully organized body, embracing the greater part of the male white inhabitants."

So it happened again in Brazil and both parties, Lavradores and Benedictinos, found themselves objects of attack by the clericals and more and more united upon the liberal projects of abolition of slavery, the foundation of public libraries, and the spread of education. There came about steps for a Masonic union as early as 1877 when the Benedictinos claimed 216 Lodges and the Lavradores 56. Progress was made toward unity of control as well as action. On January 18, 1883, the Union was com-

pleted and Brother Francisco José Carites became Grand Master and Sovereign Grand Commander of the reunited body which recognized three systems of working, the Ancient and Accepted Scottish Rite, the Modern French Rite and the Adonhiramite Rite.

There were 139 Lodges of this jurisdiction listed in 1883, 49 of these meeting at Rio de Janeiro. The total number of Lodges reported under the Grand Orient of Brazil in 1886 was 210, and in 1914 the roster included 390 Lodges with 15,000 members. The Grand Lodges of England, Germany and Italy were also represented by several Lodges.

There was also created a Grand Orient of Paraná on the South-East Coast of Brazil which in 1914 had twelve Lodges with 580 members, the headquarters being at Curityba.

There was founded on October 14, 1893, the Grand Orient of Rio Grande do Sul whose Grand East was established at Porto Alegre. This body had in 1914 some thirty-nine Lodges with 2,142 members.

Chile

The Grand Orient of France formed a Lodge, "L'Etoile du Pacifique" (Star of the Pacific), on September 12, 1851, though Freemasonry under French authority has been claimed to have been planted in Chile in 1840. The Grand Master of California issued his Dispensation soon after the institution of the above Lodge for another one, "Pacific Lodge," but this did not survive more than a year. The Grand Orient of France authorized a Lodge, "L'Union Fraternelle," at Valparaiso in 1854, and another one at Concepcion, the Lodge "Aurora de Chile." A fifth Lodge "Estrella del Sur," was the one organized also at Concepcion by the Grand Orient of Peru. The Warrant for this last Lodge was in 1860 returned.

The Grand Lodge of Massachusetts authorized three Lodges, "Bethesda" at Valparaiso in 1853, "Southern Cross" also at Valparaiso, but in 1858; and "Hiram" at Copiapo in 1858, the two latter Lodges ceasing operations about 1860, and 1881.

A member of the Supreme Council of Peru but not authorized by that body established a Lodge, "Orden y Libertad," at Copiapo in 1861. This Lodge at once asked for recognition by the other Lodges in Chile but this request was refused.

Marshal Magnan was appointed by the Emperor as Grand Master of the Grand Orient in April, 1862, and the French Lodges at Valparaiso, "L'Union Fraternelle," and at Concepcion, "Fraternidad," at once returned their Charters and on November 10, 1863, were formally removed from the Register of the Grand Orient. These two Lodges unsuccessfully invited Lodge "L'Etoile du Pacifique" to join in the formation of a Grand Lodge and on this refusal formed a third Lodge "Progreso" without a Warrant. The three Lodges met in Convention on April 20, 1862, with Delegates from the Lodge "Orden y Libertad" of Copiapo which the year before had been refused recognition. The four Lodges formed the Grand Lodge of Chile.

In 1914 this Grand Lodge had twenty-seven Lodges and 3,618 members. There were many Lodges independent of it. The Grand Lodge of Massachusetts had organized two Lodges at Valparaiso, "Bethesda" in 1853, and "Aconcagua" in 1869; "Huelen" in 1876 at Santiago; and "St. Johns" in 1885 at Concepcion, these being supervised by a District Deputy Grand Master. The Grand Lodge of Scotland included with its Lodges in Peru, as Province No. 54, Lodges No. 509, "Star and Thistle," instituted at Valparaiso in 1871, and No. 616, "St. John," organized at Coquimbo; No. 643, "Pioneer," at Iquique; No. 812, "Progreso," at Antofagasta. The Grand Lodge of England chartered "Harmony" Lodge, No. 1411, at Valparaiso on June 28, 1872. There have been several Lodges working under Warrants from the Grand Lodge of Hamburg. These include "Lessing" Lodge of Valparaiso organized in 1877; "Drei Ringe" Lodge at Santiago, in 1893; "Glückauf" Lodge at Concepcion, in 1900, and "Kränzchen Ernst und Falk" Lodge at Talca, in 1912. The Grand Orient of France in addition to the Lodge "L'Etoile du Pacifique" founded, as we have seen, in 1851, also warranted a Lodge, "L'Evolution Française" at Santiago on April 1, 1901.

Colombia

Nearly a hundred years after the appointment of Brother Randolph Took had passed by before another Provincial Grand Master was appointed for South America or any part of it. Then in 1824 an English Patent was issued to Colonel James Hamilton as head of the Masonic Province of Colombia. Long a Colony of

Spain, New Granada upon obtaining independence formed with Ecuador and Venezuela the Republic of Colombia. Each of these became independent of the other two in 1831, and in 1861 New Granada became the United States of Colombia. Panama seceded in 1856, rejoined the Republic and again seceded in 1903. An English Lodge, "Concord," No. 792, was established in 1824 but was erased from the Register in 1862. A Scotch Lodge, "Eastern Star of Colombia," was instituted in 1824. The Grand Orient of New Granada was formed at Carthagena on June 19, 1833, and by 1860 had nineteen Lodges, including one, "La Mas Solida Virtud," at Jamaica.

Another Grand Orient came into being at Bogota for the Southern States of the Republic after 1863 and the relations between the two governing bodies were most harmonious. As a matter of fact we find that in 1879 these two Grand Orients working the system of the Ancient and Accepted Scottish Rite were presided over by the one Brother Juan M. Grau with the title of Sovereign Grand Commander and Sublime Grand Master of the Order. There were two Lieutenant Grand Commanders or Deputy Grand Masters at Carthagena and Bogota but for a time there was the same Grand Secretary for both of these Grand Orients. The Supreme Council of Bogota has been claimed to be founded in 1827 while the Supreme Council of Carthagena has been dated as of 1833. The first Provincial Grand Master under Scotland was Brother José Gabriel Nunez who was succeeded on May 6, 1850, by Brother Florentine Grillet. Another English Lodge, "Armistad Unida," No. 808, was established on February 3, 1848, at Santa Marta. The Supreme Council of France established the Lodge "Les Philadelphes," No. 151, at Colon-Aspinwall in 1858. There was an "Isthmus" Lodge instituted by the Grand Lodge of Massachusetts about 1866. Both of these Lodges ceased to exist.

A Grand Lodge of Colombia was founded on November 30, 1919.

Ecuador

The Grand Orient of Peru introduced Freemasonry to the Republic of Ecuador in 1857, instituting Lodges at Quito and Guayaquil. Garcia Moreno, the Dictator, applied for member-

ship in 1860 but being rejected he joined hands with the Jesuits to crush out the Lodges. His vicious methods put an end to the open pursuits of Freemasonry and although he was killed in 1875 another year elapsed before the grip of the priesthood was removed. There have been assertions of a Grand Lodge functioning at Guayaquil but the unfavorable conditions long known to prevail do not leave much scope for establishing the facts of its early history. However, the Grand Lodge was reorganized after many political persecutions. The Grand Lodge of Ecuador at Guayaquil in 1918 was patterned after civil ideas of government with executive legislative and judicial departments. The Committee on Jurisprudence comprises seven Judges and in addition to these there are eleven Delegates from constituent Lodges. An official organ of Freemasonry was entitled *El Cincel*, with Grand Secretary Bartolome Fuentes Robles as Editor-in-Chief. The September, 1918, issue of this publication contains an article on the History of Freemasonry in Ecuador as well as a copy of the Constitution of the Grand Lodge.

Guiana or Guayana — British, French and Dutch

North of Brazil and East of Venezuela, this region was divided principally into sections controlled as Colonies by England, France and Holland, though the whole geographical arrangement designated as Guiana includes districts owned by Brazil and Venezuela.

British Guiana. — The Lodge of "St. Juan de la Re-Union" (St. John of the Reunion), warranted in 1771 by the Grand Lodge of Holland, and Lodge No. 887 on the Registry of the Grand Lodge of Ireland, instituted about 1796, were both instituted at the capital city, Georgetown or Demerara. A Dutch Lodge, "Coelum non Mutat Jesus," was chartered at Berbice in 1799. The Lodge "Chosen Friends of Demerara" was instituted in 1801 by the Grand Lodge of New York. "Union" Lodge, No. 358, was authorized at Georgetown on July 13, 1813, under an English Atholl Warrant. Then in 1827 the United Grand Lodge of England chartered "Mount Olive" Lodge, No. 812, also at Georgetown. "Lodge of Fellowship," No. 682, on August 5, 1839, and "Phoenix" Lodge, No. 1183, on July 2, 1867, were chartered at New Amsterdam.

Of these Lodges, the first four, long ago, ceased their labors and the "Lodge of Fellowship," No. 682, surviving on the records until 1862 was on June 4th of that year dropped from the Register by the Grand Lodge of England.

The Grand Lodge of Canada was petitioned in 1852 for a Dispensation to form a Lodge at Georgetown or Demerara but permission to do this was not given.

Since that time the Grand Lodge of England has instituted the following Lodges: No. 2642, "Ituni," at New Amsterdam, in 1896; No. 3254, "Silent Temple," at Demerara, in 1907, and No. 3508, "Concord," at Georgetown, in 1911.

Cayenne or French Guiana. — The Lodge "L'Anglaise" was warranted in 1755 at Cayenne, the capital of the Colony, by another Lodge, No. 204, of the same name at Bordeaux, France. The Grand Orient of France chartered a Lodge, "La Parfaite Union," also at Cayenne, in 1829, and the Lodge "La France Equinoxiale," another Lodge at Cayenne, was formed in 1844 under the authority of the Supreme Council, Thirty-third Degree, and has been accredited to the Grand Lodge of France. The first two Lodges long ago ceased operations.

The Grand Orient of France warranted the Lodge "La Guyane Republicaine," at Cayenne on April 23, 1906, and also chartered the Lodge "L'Union Guyanaise," at St. Laurent-du-Maroni on October 2, 1912.

Surinam or Dutch Guiana. — There was a Lodge, "La Vertueuse," in 1767 or 1769 at Batavia where there was a second Lodge, "La Fidèle Sincérité," instituted in 1771. At Surinam three Lodges were warranted as follows: "Concordia" in 1762 or 1773, "La Zelée" in 1767, and "Le Croissant des Trois Clefs" (Crescent of Three Keys) in 1768. Where different records clash as to dates, both are given, as in the case of the two pioneer Lodges at Batavia and Surinam.

The first of these Lodges long survived and appeared in the official records of the Grand Lodge of the Netherlands as No. 8, "De Ster in het Oosten." Of the others "Concordia" was reported as No. 13 at Paramaribo in the Masonic Province of Surinam.

Worthy of note is it that the Provincial Grand Lodge of New England warranted a "Survnam" Lodge in 1761.

Paraguay

The Grand Orient of Paraguay was founded in 1893 and had in 1914 some nine Lodges with 812 members. The early reports of Freemasonry in this Republic, 1881 to 1882, show that a Lodge deriving its authority from the Grand Orient of Brazil was then at work in Paraguay. Limited in area, sparse of population, long withdrawn from active commercial intercourse with the world's trade, ravaged by war with neighboring countries to whom nearly half its territory was ceded after the conflicts waged from 1864 to 1870, and lacking a seaboard, the opportunities for Masonic development in Paraguay have been seriously handicapped.

Peru

While there have been traditions that Freemasonry was brought into Peru by the French in 1807 and that several Lodges were by that means set to work until the Spanish and the Roman Catholic Church powers ended all such movements in 1813 yet there is little beyond the old belief to establish any assertion of the kind. With the real independence of the Republic, declared in 1820 but not fully founded in fact and supremacy until 1825, there came organized Lodges. In the latter year General Valero representing the Grand Orient of Colombia at Santa Fe de Bogota, New Granada, made a formal visit to Lima with the purpose of bringing into legal conditions the several Lodges and Chapters already in existence and to organize others. There were at that time four Lodges at Lima, dating from 1821, 1822, 1823 and 1824; one was set at work at Cuzco in 1826; another at Lambayeque in 1826; and one each at Pinra and Ica in 1829. Five more were about this time instituted one each at Arequipa, Trujillo, Cajamarca, Puno, and Huamachuco.

José Maria Monson, a Roman Catholic Chaplain in the Army of Independence, afterwards a Canon in the Cathedral at Trujillo, organized at Lima in 1830 a Supreme Council of the Ancient and Accepted Scottish Rite. The following year, on June 23rd, Delegates from the Supreme Council, Thirty-third Degree; the Consistory, 32nd Degree; the Areopagus, 30th Degree, and the Chapters, 18th Degree, with the Masters and Wardens of the Lodges, met at Lima. The meeting was presided over by the

Sovereign Grand Commander of the Supreme Council and there was established a Grand Lodge having Thomas Ripley Eldridge as Grand Master. A Constitution was drafted and this was adopted on August 11, 1831. At that time the title of the new body was changed from Grand Lodge to that of Grand Orient of Peru.

But political obstacles soon brought the movement to a halt. Not until 1845 was it that some members of Lodge "Orden y Libertad" at Lima and of the Rose Croix Chapter met for work. They continued regularly to foster the enterprise and on November 1, 1848, had progressed to the point where a General Convention of Freemasons assembled and reestablished the Grand Orient. The Grand Orient at the Convention of 1850 approved a Constitution for the better government of the Lodges. The Grand Master of this Grand Orient was Marshal Miguel San Roman, afterwards President of the Republic of Peru. He held the Masonic office until 1852.

The Supreme Council was not in accord with the Grand Orient but a Grand National Orient of Peru was the result of a reorganization on July 13, 1852, of the Masonic government and at this time the brethren of the advanced Scottish Rite Degrees became active, twenty-five members representing the Supreme Council and its coördinate bodies. There also took part the Masters and Wardens of three Lodges, "Orden y Libertad," founded at Lima in 1822, "Estrella Polar," also founded at Lima but in the period of 1850 to 1852, and "Concordia Universal," founded at Callao in 1852.

During the latter year, 1852, a Royal Arch Chapter, "Estrella Boreal," No. 74, was instituted at Callao on the Registry of the Grand Chapter of Scotland.

Amendments to the Constitution issued by the Grand Orient on May 5, 1856, and others enacted in May of 1857, gave the Supreme Council greater control and these with the charges that irregularities had been permitted by Lodges aroused protests. Three Lodges, "Concordia Universal" of Callao, "Estrella Polar" and "Virtud y Unidad," both of Lima, in June of that year, 1857, declared their independence and were soon joined by several others. A Grand Lodge was created at Lima on November 20, 1859. Another outbreak took place in the Supreme Council in 1860 and the seceders joining forces with the Grand Lodge formed

a Grand Orient and a Supreme Council under a Warrant issued by the Grand Orient of Colombia at New Granada. Dissensions split up this body and in 1863 it disappeared.

But the Supreme Council revived the Grand Orient though it was again crushed in 1875 and the opposing brethren sentenced to "perpetual expulsion." This was revoked in 1881, the Grand Orient set up once more, and given control of the Lodges. The Lodges did not all agree with this course, the point being raised that even if the Supreme Council had a right to give up its control of the Lodges that was no warrant for turning them over to another body. Therefore in March, 1882, five Lodges convened at Lima and established the Grand Lodge of Peru. General and Senator Cæsar Canevaro was Grand Master in 1885 when this Grand Lodge had twenty-two constituent Lodges.

The Grand Lodge of Massachusetts formed a Lodge by Dispensation at Arica in 1866 but this did not survive. Irish Lodges were established at Lima in 1861 and 1863. Scotland chartered some thirteen Lodges in Peru from 1865 to 1879. The first of these, "Peace and Concord," at Callao, remained independent of the Grand Lodge organized in 1882. The Grand Orient of Italy and the Grand Lodge of Hamburg established the Lodge "Stella d'Italia," and the Lodge "Zur Eintracht" (Concord), both at Lima.

Uruguay

Brother Mackey was convinced that Freemasonry was introduced to this section of the country in 1827 by the Grand Orient of France chartering a Lodge under the title of the "Children of the New World." But Brother Gould's search among the French reports utterly failed to unearth any particulars whatever or even any mention of this occurrence. The Grand Lodge of Pennsylvania chartered a Lodge, No. 217, "Asilio de la Virtud," on February 6, 1832, to be located at the Capital, Monte Video. On August 20, 1841, at the same city, Monte Video, a Lodge, "Les Amis de la Patrie" (Friends of the Home Land), was constituted by the Grand Orient of France which also instituted a Chapter, Areopagus, and a Consistory. Lodges are heard of as working under Warrants from Brazil but full details are lacking.

One of the Grand Orients in operation at Rio de Janeiro issued an authority in 1855 to form a governing Masonic body and

thereby a Supreme Council and a Grand Orient of Uruguay was in 1856 established at Monte Video. The official positions have been so closely combined between these two bodies that it was not unusual for the one Brother to be at the same time Sovereign Grand Commander of the Supreme Council and Grand Master of the Grand Orient. This was notably the case with Brother Carlos de Castro who held both these offices jointly for several years.

The Grand Orient was reported in 1914 as having eighteen Lodges under its control. There was also at that time Lodge No. 876, "Acacia," instituted at Monte Video in 1861, and Lodge No. 3389, "Silver River," also at Monte Video and warranted in 1909, both Lodges being chartered by the Grand Lodge of England. Spain was represented at the Capital, Monte Video, by Lodge No. 281, "Paz y Esperanza"; Italy by the two Lodges, "Figli Dell'Unita Italiana," and "Liberi Pensatori," while Lodge No. 182, "Avenir et Progress" (Futurity and Progress), was also formed in that city under the Supreme Council of France in 1865; but these halted their labors.

Venezuela

A Lodge bearing the name of "Logia de la Concordia Venezolana," No. 792, was formed at Angostura, in 1824, under the English Constitution. This Lodge was erased from the Register on June 4, 1862. Prior to 1824 other Lodges are reported to have been instituted in Venezuela by the Grand Orient of Spain. Joseph Cerneau as the presiding officer of a body he had set up at New York City under the title of the "Sovereign Grand Consistory of the United States of America" instituted at Caracas a Grand Lodge and a Supreme Council. Simon Bolivar prohibited secret societies in 1827 and the Lodges with the exception of the one at Porto Cabello stopped work.

A Masonic revival took place in 1838. The National Grand Lodge of Venezuela was formed. A second body, a Grand Orient, came into existence but the two rival organizations after some conflict of authority were united on January 12, 1865, when the National Grand Orient of Venezuela was instituted at Caracas. There was a second schism in 1882 but two years later this difference was happily healed.

The National Grand Orient was divided into distinct departments, comprising a Grand Lodge, a Grand Chapter, a Grand Consistory, and a Supreme Council, each with its own presiding officer and having individual authority over its own system of Degrees. The jurisdiction of Scotland was maintained through a Provincial Grand Lodge, known as of "Guayana in Venezuela," and the Lodge "Eastern Star of Colombia" was founded in 1824.

General Joaquin Crespo, President of the Republic of Venezuela, was Grand Master of the Grand Orient in 1886. The Grand Lodge had in 1913 some 1,673 members divided into 24 Lodges.

CHAPTER ONE HUNDRED TWENTY-ONE

EUROPEAN FREEMASONRY



THE history of the Craft in the British Isles and France has already received attention and in this Chapter we briefly outline the progress of the Fraternity elsewhere in Europe.

Austria, Hungary, and Czechoslovakia

Francis Stephen, Duke of Lorraine, and husband of the Empress Maria Theresa who came to the throne of Austria in 1740, was himself made an Entered Apprentice and Fellow Craft at a Lodge held for the purpose at the Hague in 1731 and at which the famous Dr. Desaguliers as Worshipful Master, John Stanhope and John Holzendorf as Wardens, the Earl of Chesterfield, and other brethren of note were present. The Duke was raised to the Sublime Degree the following year in England. But not until September 17, 1742, do we find the institution of a Lodge at Vienna. On March 7, 1743, this Lodge was closed by order of the Empress and eighteen of its members imprisoned, they being released on March 19th. Tradition avers that Francis himself was present at the meeting and narrowly escaped capture.

Another story, also mentioned by Brother Gould, is that later when the Papal Bull of Benedict XIV. in 1751 gave renewed courage to the Roman Catholic clergy, near the Austrian Court, and fresh efforts were made to crush the Craft, that the Empress with one of her ladies, both disguised as men, visited the Lodge in order to convince herself that women were not taking part in the secret sessions, the Lodge continuing to hold meetings privately notwithstanding the previous attack by the military authorities. The Empress having satisfied herself upon the point in doubt is said to have retired and her experience to have been the cause of her leniency toward the brethren.

German authorities established Lodges in Austria, one at Vienna on May 22, 1751, and others from 1764 onward. But in the latter year a Royal Decree forbid Freemasonry though curiously enough the Emperor Francis was then Worshipful Master of the First Lodge at Vienna, the "Three Firing Glasses."¹ He died in 1765 and his son, Joseph II., continued his father's favor for Freemasonry, but was not himself a member.

Forty-five Lodges, eight of them in Vienna, had been constituted in Austria by 1784 and were under the control of six Provincial Grand Lodges. A National Grand Lodge of the Austrian States with Count Dietrichstein as Grand Master, was established by the Provincial Grand Lodges of Vienna or "Austria," Bohemia, Hungary and Siebenbürgen. The undertaking met with opposition from the National Grand Lodge at Berlin, Germany, and Brother Dietrichstein was satisfied to accept the rank of a Provincial Grand Master under this Zinnendorf authority.

But this humility does not seem to have pleased the Emperor who in 1785 ordered the Grand Lodge to be really independent of Berlin and this request was obeyed by all concerned. Unfortunately the interference of the Emperor did not end at that point. An Edict issued by him on December 1, 1785, limited the number of Lodges to three in any city. A further order authorized at the same time required all Lodges to close permanently in any town where there was no Imperial Court. Thereupon Grand Master Dietrichstein compelled the eight Lodges at Vienna to combine into two bodies, every member to submit to a new ballot, and this action in the turmoil of the change resulted in many members being removed from the rosters. Brother Gould is of the opinion that the Emperor's Edict was issued at the prompting of Grand Master Dietrichstein but this is almost beyond belief if we assume that official to have had the true interests of the Craft at heart. Only an enemy and not a friend of the Fraternity would willingly have so torn apart the organization.

Francis II. succeeded Leopold II. in 1792 who in turn had come to the throne on the death of Joseph in 1790 and Freemasonry faced in him a strong foe. He failed to persuade the German Princes at the Diet of Ratisbon to crush the Craft but his open

¹ "Fire" in English as well as "Feu," a word of similar meaning in French, were from of old applied to the drinking and greeting of a Masonic toast for which "Firing Glasses" were used.

dislike had that effect, for the Vienna Lodges deemed it wise in 1794 to close of their own accord. An Imperial Edict in 1795 forbade the existence of any secret societies in the Austrian States. This was followed in 1801 by another Edict compelling all officials of the Empire to make affidavits that they were not members of such societies.

Some Lodges arose during the French occupation of 1805 to 1809, and a Grand Orient was formed, but this activity was brief. A Lodge at Vienna was reopened on October 5, 1848, but the next day was closed, and this policy of restriction has continued to be a feature of Austrian Government, a condition not surprising in view of the powerful sect controlling the situation.

A Lodge, "Unity," was founded at Pesth by Dr. Lewis in 1861 but this was closed by the police. There being no law against Freemasonry in Hungary proper, the formation in 1867 of the two Kingdoms of Austria and Hungary, provided an opening which the brethren used to good advantage. The Government was in October, 1868, induced to approve the Statutes of "Unity" Lodge and this resulted in 1869 by a Lodge being instituted in Temesvar, and another in Oedenburg. These were followed by the organization of Lodges in Baja, Pressburg, Budapesth, and Arad. A Convention of these seven Lodges on January 30, 1870, established the National Grand Lodge of Hungary and in the same year a Lodge was constituted at Szegedin. Four more Lodges were instituted in 1871.

The Ancient and Accepted Scottish Rite under the Grand Orient of France had a Hungarian Lodge at work in 1869 which soon had another one instituted. Failing of an attempt in 1870 to unite with the Grand Lodge, and this to permit of freedom in the choice of a ritual, these two Lodges organized a number of Lodges and Chapters which in 1872 formed a Grand Orient of Hungary, having Brother George Joannovics as Grand Master. By 1875 this body had twenty Lodges. Ten years later the Grand Lodge of Budapesth had twenty-six Lodges, the Grand Orient of Budapesth then having twelve Lodges. In 1914 the Grand Lodge had ninety-one Lodges.

The Freemasons of Austria met their situation by forming clubs which when meeting as Lodges were convened in Hungary, the boundary line being but a short distance from the capital,

Vienna, where the greatest Masonic activity centered. Where the distance was too far to permit of the Lodges being thus conducted, the brethren were restricted to their social Club opportunities.

A Grand Lodge at Vienna, Austria, was established on December 8, 1918, comprising fourteen Lodges with 1,100 members. This Grand Lodge was formed under a Charter from the Symbolic Grand Lodge of Hungary which released the brethren at Vienna after having them under its protection for very many years. As we have seen in studying Freemasonry in the Austrian Empire, the Craft was by law forbidden and the work had therefore to be performed beyond the country's borders under the protection of the Symbolic Grand Lodge of Hungary.

The Treaty of Peace on June 28, 1919, was expected to bring about happier conditions for Masonic work in Austria, Hungary and the neighboring countries. But on June 1, 1920, the Hungarian Minister of the Interior issued a Decree dissolving all Lodges of Freemasons. This it was asserted was on the ground that the Lodges were revolutionary centers. With a better understanding of Masonic purposes the situation was expected to improve.

The formation by the above Treaty of the Republic of Czechoslovakia resulted there in the grouping of the Masonic bodies into a new organization for self-government. On June 3, 1919, a National Grand Lodge of Jugoslavia for the Serbs, Croats and Slovenes was formally constituted by representatives of the Lodges concerned. There was a Supreme Council already in operation but this body gave up control of the Symbolic Lodges to the new Grand Lodge, reserving to itself jurisdiction over the Degrees beyond the Lodge series of ceremonies.

Belgium

While Lodges have been early credited to Belgium, as at Mons on June 21, 1721, warranted by Lord Montague, Grand Master, and at Ghent in 1730, and that these thereafter multiplied so freely that Emperor Charles VI. was induced by the clergy to issue an Edict against them in 1736, Brother Gould is skeptical about these things. Rebold in his *Histoire des Trois Grandes Loges (History of the Three Grand Lodges)* says indeed on page 627 that the Lodge at Mons developed into a Provincial Grand Lodge

for the Austrian Netherlands but Brother Gould here too points out that our early writers know nothing of a Provincial Grand Master before 1769.

There was, it is agreed, a "Unity" Lodge at Brussels in 1757 which continued to 1794 but the wars played havoc with Masonic meetings and the scattered records are scanty in quality as in quantity.

The Marquis de Sages, Brother Francis B. J. Dumont, was appointed Provincial Grand Master in 1769 by the Duke of Beaufort, Grand Master of the Grand Lodge of England, the "Moderns," and the lists show the following Lodges under that jurisdiction: No. 341, instituted at Alost in Flanders on June 5, 1765; No. 427, at Ghent, July, 1768, and No. 394, at Mons, January 20, 1770. The Grand Lodge of Scotland chartered a Lodge at Namur, "Perfect Union," on February 9, 1770. Two other Lodges were, by now unknown authority, warranted at Lièges in 1775 and 1776, and two at Spa in 1778.

Brother Gould finds that the Bishop at Lièges was a member of the Craft there in 1770 and the officers all were of the higher priesthood while the leaders of the national party, distinctly anti-Austrian, were united with the Fraternity. The Lodge "L'Heureuse Rencontre" (Happy Meeting) at Brussels in 1786 included the Marquis de Chasteler, Van der Noot, the Dukes of Ursel and Arenburg, and Princes de Ligne and Gavre.

Eleven Lodges in Brussels were closed by the Decree of the Emperor in 1785 forbidding meetings where there was no provincial government or where there were more than three Lodges. But in May, 1786, the Lodges were ordered to close with the exception of the three in Brussels. These three were closed in 1787. French control in 1795 permitted Lodges at Namur, Tournay, Lièges, Brussels, and Ostend, to continue to 1814. A Chapter of the Royal Order of Scotland was at work in 1811. Twenty-seven Lodges are listed on January 1, 1814.

A Supreme Council of the Ancient and Accepted Scottish Rite was established on March 1, 1817, and a Grand Lodge was instituted in a temporary way on June 24th. This was a joint creation by Belgian and Dutch Brethren. Belgium became independent in 1830 and a Grand Orient was formed on May 23, 1833, from the remaining constituents of the Grand Lodge. King Leopold I.,

initiated in the Lodge of Hope, at Berne, September, 1813, was friendly though not active and the Craft prospered. The Grand Orient of Belgium had in 1914 twenty-four Lodges with one at the Belgian Congo in Africa.

Denmark

Baron von Munnich, a member of the Grosse Nationale Mutterloge zu den drei Weltkugeln in Berlin (Grand National Mother Lodge of the Three Globes at Berlin), instituted a Lodge at Copenhagen on November 11, 1743. The authority of Munnich was doubtful and the Lodge applied to the Grand Lodge of England for a Warrant. This was granted on October 9, 1749, as No. 204 and the Lodge later on, 1756, is known as "St. Martins." Three of its members withdrew to organize a second Lodge, "Zerubbabel," on May 26, 1744, becoming No. 197 on the English records.

The two Lodges united in 1767 as "Zerubbabel of the North Star," working alternately in Danish and German languages. A purely Danish-speaking Lodge was formed on November 18, 1778, "Frederick of the Crowned Hope," and then "Zerubbabel" Lodge used German wholly.

A Decree of King Christian VII. on November 2, 1792, recognized Freemasonry on condition that Prince Karl who on the death in 1792 of Duke Ferdinand of Brunswick became head of the Danish Lodges be acknowledged by all as Grand Master. Prince Karl was curiously enough on February 6, 1793, by a Patent issued by the Prince of Wales, appointed Provincial Grand Master. The Crown Prince, afterwards Frederick VII., was initiated at Odense in the Lodge "Mary of the Three Hearts," and became Grand Master on his father's death in 1848.

The Swedish Rite was by a Decree of the Grand Master enforced in all Lodges on January 6, 1855.

King Christian IX. was Protector in 1885 and the Crown Prince Frederick Wilhelm Karl was then Grand Master. In 1914 the Grand Master was King Christian X. There were twelve Lodges having 5,864 members, an unusually large ratio for European membership in Masonic bodies. There was then reported a Provincial Lodge at Odense, three Lodges of St. Andrew, nine Lodges of St. John, and eighteen Instruction Lodges.

Germany

There is a mention in an edition of 1821, William Preston's *Illustrations*, that in 1733 the Earl of Strathmore granted eleven brethren a Dispensation to open a Lodge at Hamburg. An address by the Provincial Grand Master, Dr. Jaenisch on January 30, 1765, contains a claim by him that his appointment to that office was authorized at London between 1718 and 1720. Careful search in the Minutes of the Grand Lodge fails to disclose any mention of his name or of Hamburg, his jurisdiction, or of Germany itself, at that early period. But he may have had some verbal authority given him in that primitive time before the details of such instructions and powers were of necessity made definite and formal.

We also find that seven Freemasons were meeting together socially at Leipsic in 1736. Their informal gatherings resulted on March 20, 1741, in the institution of a Lodge. In that year the Lodge grew to a membership of forty-six.

Lord Darnley, Grand Master of the "Moderns" Grand Lodge of England, appointed Brother H. W. von Marschall as Provincial Grand Master, in 1737, of Upper Saxony. This Brother was a Warden in Absalom Lodge at Hamburg, a Lodge, No. 119, warranted on October 23, 1740, and of which Brother Lüttmann was Worshipful Master as well as Provincial Grand Master. In the latter capacity he opened a Provincial Grand Lodge in 1741. A Provincial Grand Master for Lower Saxony, Brother Thuanus, was by the Duke of Norfolk appointed in 1739.

An event of the greatest importance took place in July, 1738. The King of Prussia was opposed to the Masonic Fraternity and during his lifetime meetings of Lodges could not openly occur. He and the Crown Prince Frederick were at this time visiting the Prince of Orange at Loo. Freemasonry was discussed and the King took occasion to condemn it heartily. He was opposed so successfully by the Count Albert Wolfgang of Lippe-Bückeburg as to arouse in the Crown Prince a desire to join a Lodge. He so expressed himself privately.

The King having planned to visit Brunswick at the annual fair, arrangements were made by Count Albert with Worshipful Master von Oberg of the Hamburg Lodge which on March 7, 1738,

had been forbidden to operate by the magistrates of that city. He with the Secretary, Brother Bielfeld, and a Baron von Löwen, went to Brunswick. There they met the Count of Kielmansegge and Brother F. C. Albedyll from Hanover with Count Albert.

A second candidate was found in the Count Wartensleben. But we must not suppose that this candidate was to be used merely as an example or object lesson while the Prince himself took part as a spectator. By the latter's request no distinction was made between the two in the ceremony of initiation.

On the night of August 14th and 15th, for the affair bridged the two days, in 1738, the Prince and his friend came to the hotel of the Hamburg brethren. After midnight the candidates were received in due form. Then all separated with speed, the visitors returning home at once. Brother Bielfeld records "There is here one crowned head too many (the King). If he discovered that we had initiated the Prince, his son, he might in his ill-humor fail in the respect due the Most Worshipful Master."

The Prince established a Lodge at the Castle of Rheinsberg presided over by Brother von Oberg. When he left for Hamburg in 1739, the Prince himself officiated as Worshipful Master. The King's death on May 31, 1740, was the opportunity for Frederick to openly assert himself a Freemason. June 20, 1740, he opened a Lodge at the Royal Palace at Charlottenburg with himself as Worshipful Master and Brothers Bielfeld and Jordan as Wardens. He initiated personally at that time his two brothers, August and Heinrich, as well as his brother-in-law Karl, Margrave of Brandenburg-Ansbach, also the Duke of Holstein-Beck.

The "Royal" Lodge, as it was named, ceased only to work when the King's efforts were directed to urgent military affairs on the outbreak of war in 1744.

Brother Jordan, the Secretary of his Lodge, was authorized by Frederick on September 13, 1740, to open a Lodge at Berlin which bore the name of "Zu den drei Weltkugeln" (Three Globes), and out of which was formed a Grand Lodge. The King by whom the Lodge was founded always assumed the powers of Grand Master though his later activities were hampered, after 1744, by the military pursuits, necessarily having first place for him. The subject of his associations with the Ancient and Accepted Scottish Rite is discussed elsewhere in this work.

"Archimedes" Lodge was instituted at Altenburg on January 31, 1742, by a Warrant issued by the "Minerva" Lodge which had in turn been constituted at Leipsic on March 20, 1741. The Lodge at Altenburg was presided over by the Prince Louis Ernest of Saxe-Gotha, and was not only notable for its early use of the local tongue in Germany but also brought out the first German songbook for the Craft, being in due course a center of great literary activity and influence.

January 21, 1741, the Margrave Frederick of Brandenburg-Kulmbach instituted at his Castle at Bayreuth a Lodge called "Zur Sonne" (the Sun). The Margrave remained Worshipful Master of this Lodge until his death in 1763. This Lodge constituted others, the Margrave Frederick, and after his death, the Margraves Frederick Christian and Frederick Carl Alexander, really officiating as Grand Masters, a circumstance that here as in other sections of Germany resulted in the growth of several Masonic bodies acting as Grand Lodges.

A Lodge was certainly at work in Frankfort-on-the-Maine on March 1, 1742, as there is a record, under that date, of fines inflicted in "Union" Lodge. On June 27, 1742, there is also an account of General de Beaujeau, the Marquis de Gentils and Baron von Schell, as acting Grand Master and Grand Wardens of the Grand Lodge of England, formally constituting this Lodge. A Charter was granted to it by Lord Ward, Grand Master of the "Modern" Grand Lodge of England, on February 8, 1743.

Provincial Grand Master Lüttmann appointed Brother Simon on July 26, 1743, as Provincial Grand Master of Hanover. January 19, 1744, Lieutenant Mehmet von Königstreu was initiated in Absalom Lodge at Hamburg and on January 21, 1746, he secured a Warrant from Brother Lüttmann for a Lodge "Frederick" at Hanover which was founded on January 29, 1746. Brother von Hinüber was elected Worshipful Master of the Lodge on June 27, 1753, and on application to England was appointed Provincial Grand Master on November 28th.

A Prince of Thurn and Taxis established in 1765 at Ratisbon the "St. Charles of Constancy" Lodge which closed permanently in 1774. In the meantime this Lodge had authorized on May 1, 1767, another Lodge, "Crescent of the Three Keys," the Worshipful Master of which, Brother Schickler, secured a Warrant of Con-

stitution from Grand Master von Botzelaar of the Netherlands and at once operated his Masonic body with all the powers of a Grand Lodge.

A Lodge at Königsberg, "Three Anchors" and later known as the "Three Crowns," was instituted on September 12, 1746. In 1769 this Lodge became a Provincial Grand Lodge and chartered several Lodges. A Prussian Edict of 1798 recognized only three Grand Lodges in the Kingdom and thus in 1799 the Lodge of the "Three Crowns" was a constituent body of the "Three Globes" at Berlin.

There is a claim by German authors that a Lodge "Ernestus," was warranted in 1755 by the Grand Lodge of England at Hildburghausen in the Duchy of Saxe-Meinigen but the English records are silent upon the subject. Not until 1787 do we find in the English Registers a Lodge, No. 495, "St. Charles," or "Charles of the Wreath of Rue," warranted from London at this town.

There being many Frenchmen resident at Berlin, including a number of Freemasons, the Lodge of the "Three Globes," on May 5, 1760, received a petition for a Warrant for a Lodge "Joy and Peace." This Lodge was to initiate none but Frenchmen and to pay the income into the Treasury of the "Three Globes," acting indeed as a French branch of that body. The Lodge "Three Doves," was instituted by Brother von Printzen on August 10, 1760, but the change of name is not explained. As early as 1763 this Lodge is of record as working other than only the first three Degrees. The series of Degrees included some if not all of the following: "Elect of Nine, Elect of Fifteen, Elect of Perpigan, Red Scots Degree, St. Andrew's Scot, Knight of the East, Knight of the Eagle or Prince Sovereign Rose Croix." Members of this last Grade formed a Supreme Council which ruled all the others. This information was abstracted by Brother Gould from the official history published at Berlin in 1849; *Hauptmomente der Geschichte der Grossen Loge von Preussen genannt Royal York zur Freundschaft*.

This title will be better understood when we say that the Lodge of the "Three Doves" had on April 12, 1761, become independent and assumed the name of "Friendship of the Three Doves." On July 27, 1765, Edward Augustus, Duke of York and brother of George III. of England, was initiated in this Lodge which

on August 2nd, received the consent of the Prince to be called the Lodge "Royal York of Friendship," and on June 24, 1767, was warranted by English authority as No. 417.

George Augustus, Baron of Hammerstein, is credited in the *Constitutions* of 1767 as having been appointed by Earl Ferrers, Grand Master of the "Moderns" Grand Lodge of England, 1762 to 1764, as Provincial Grand Master of Westphalia. Of this brother's activity in Masonic work we found nothing. A Lodge had been constituted at Marburg in 1743 but in 1744 all Lodges by the Elector's decree ceased working until 1808.

A Lodge, "Celestial Sphere of Gold," was instituted at Nistiz on May 20, 1765, and warranted others, assuming in 1779 the title as well as the powers of the Grand Lodge of Silesia.

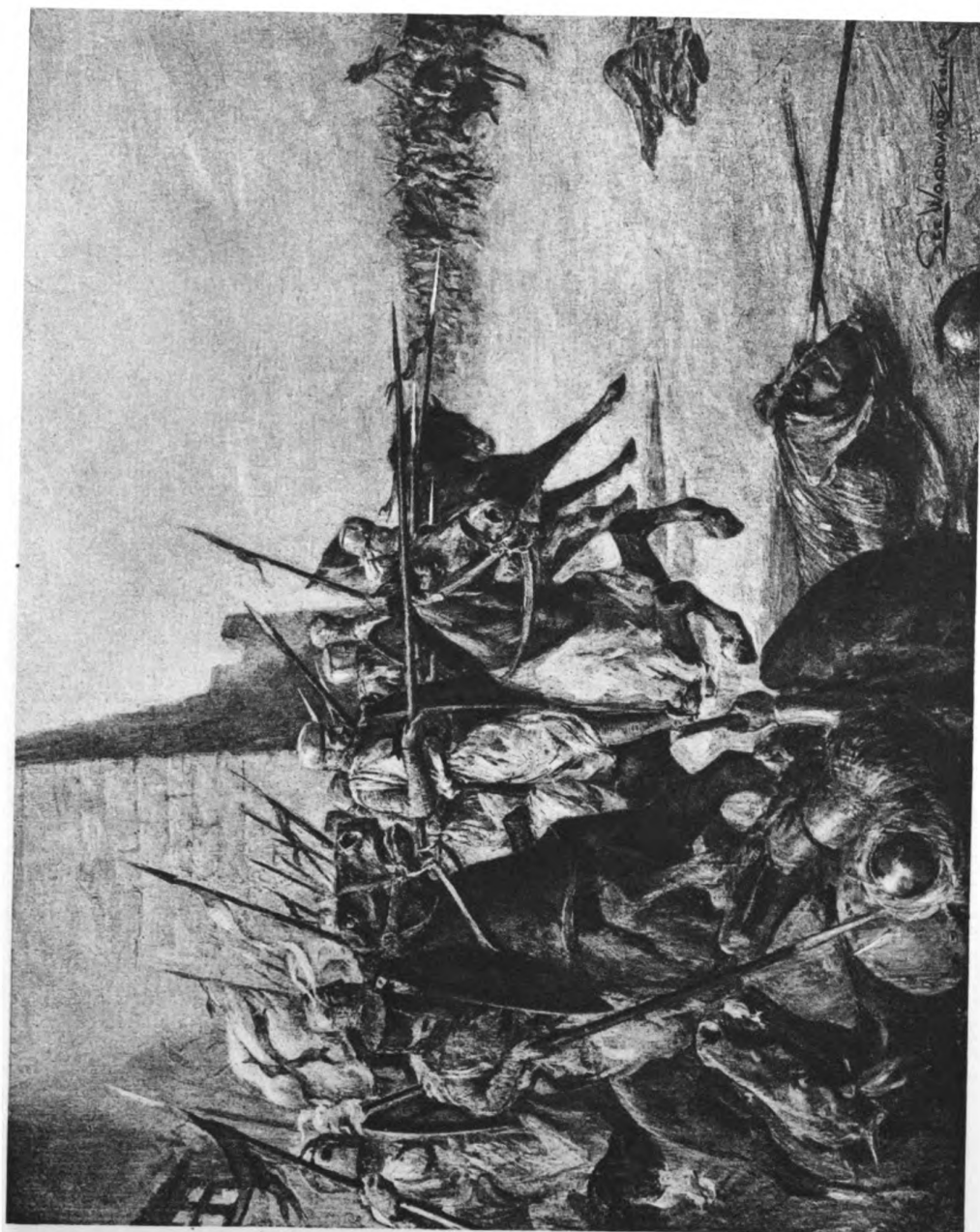
These particulars of the earliest Lodges in Germany show the foundation of the Masonic institution of that country and their tendency to constitute themselves Grand Lodges in fact if not always in name. We may now somewhat briefly examine the development of the several Grand Lodges, taking them in alphabetical order:

Grand Orient of Baden at Mannheim.—The Grand Lodge "Royal York of Friendship" instituted on November 28, 1778, a Lodge, "Karl of Unity," at Mannheim then in Bavaria. After a period of inactivity, from 1785 when the Bavarian Lodges were all closed by the authorities, the Lodge was reopened in 1805 and in 1806 was given a Warrant from the Grand Orient of France, adopted the "Modern" French Rite, and became known as the Lodge "Charles of Concord." The Chapter attached to this Lodge asserted the right to be a Grand Orient for the Duchy of Baden and on June 25, 1807, was so officially regarded by the Grand Orient of France.

Joined in 1808 by the Lodge "Karl of Good Hope," of Heidelberg, chartered by the Grand Lodge of Ratisbon in 1807, and creating two other Lodges in 1809, the "Temple of Patriotic Light" at Bruchsal, and "Karl und Stephanie" at Mannheim, the Grand Orient continued in operation with Karl, Prince of Ysemburg, as Grand Master.

But on February 16, 1813, and again on March 7, 1814, Edicts were issued by the Grand Duke Karl Ludwig Friedrich forbidding all secret societies and there was no revival until 1845, the Lodges

FINAL DEFEAT OF THE CRUSADERS, AT ACRE
The Last Sortie



then not reviving the Grand Orient but affiliating with either the Grand Lodge of the "Sun" or the "Eclectic Union."

Bode's Union of German Freemasons. — Brother Johann J. C. Bode, an energetic member of the "Compass" Lodge in Gotha, concluded that the resuming of the position of a Provincial Grand Lodge by the Directorial Lodge of the "Eclectic Union" at Frankfort on March 1, 1788, meant a loss of equality among the Lodges. With others he persuaded the Lodge at Gotha to issue a notice to all German Lodges on November 24, 1790, summoning them to form a general union. For this action the "Compass" Lodge and another one that was friendly to the proposal, the Lodge, "Three Arrows," at Nuremberg, were dropped from the Register of the "Eclectic Union." The new organization never numbered more than ten Lodges and collapsed in 1793 on Bode's death.

Grand Lodge of Concord at Darmstadt. — The Grand Orient of France chartered a Lodge, "Nascent Dawn" at Frankfort in 1808. There were a number of Jews in this Lodge and a separation of the Christian and Jewish members took place, the former under the Landgrave Karl of Hesse-Cassel organizing the Lodge "Karl of the Dawning Light," and the latter receiving a Warrant from London in 1817 as the Lodge No. 684, "Nascent Dawn." The Lodge "Karl of the Dawning Light" joined the Eclectic Union in 1740 but with two others, "Friends of Concord," Mayence, and "St. John Evangelist of Concord," Darmstadt, being dissatisfied, applied to the Grand Duke, Louis II., to permit them to form a new governing body. Permission was granted, a Constitution was drafted, signed by the Lodges on February 27, 1846, approved by the Grand Duke on March 22nd of that year, and the next day the Lodges met, named the Grand Lodge "Concord," and elected as their first Grand Master Brother J. H. Lotheissen, President of the Court of Appeals.

But the Lodge "Karl," by a majority vote on December 14, 1847, repealed the By-law forbidding Jewish Freemasons from entrance. The minority resigned their membership and nine of them petitioned the Grand Lodge for a Charter. The Lodge "Karl" did not object to a new Lodge but as the Constitution of the Grand Lodge contained the very provision no longer accepted by the majority of the Lodge, permission was asked on November 18, 1847, to withdraw. Both requests were granted and the old

Lodge on June 30, 1850, rejoined the Eclectic Union, the new Lodge "Karl of Lindenberg" becoming a member of the Grand Lodge "Concord" but in 1878 joining the Eclectic Union.

The Constitution of the Grand Lodge "Concord" was re-written in 1872 to grant the Jews full rights with other candidates. This was generally adopted by the Grand Bodies, the "National" and the "Three Globes" being exceptions, both of these Berlin Grand Lodges requiring candidates to be Christians.

Eclectic Union, The Mother Grand Lodge of the, Frankfort-on-the-Maine. — A Military Lodge founded by Count Schmettau at Frankfort in 1743 joined with "Union" Lodge there on January 17, 1744, the combination constituting the "Three Lions" Lodge at Marburg in 1745.

Lord Blayney, Grand Master of the "Moderns" Grand Lodge of England, on August 20, 1766, issued a Patent for a Provincial Grand Lodge to Brother J. P. Gogel as Provincial Grand Master over the region of the Upper and Lower Rhine and Franconia. A Provincial Grand Lodge was opened at Frankfort on October 31, 1766, with four Lodges represented. Differences existing later among the followers of several ritualistic systems, the number of Lodges in the Provincial Grand Lodge lessened in 1774 to only the "Union" at Frankfort. The death of Brother Gogel on March 12, 1782, brought about an endeavor to become independent and on November 24, 1782, the Provincial Grand Lodge decided to no longer use in its title the word "English."

Brothers von Ditzfurth and Brönnner at this critical time proposed a new Constitution for the consideration of the Lodges in Germany which was promptly favored. These Statutes asserted equality of the Lodges, the basic ritual to consist only of three Degrees worked in the same way by every Lodge, but every Lodge free to add any Degree at its own pleasure and no rank in the Lodge to be conferred by holding any but the first three Degrees only, the Worshipful Master to be elected and he to appoint his associate officers, every Lodge to inform all the other Lodges of its proceedings through two Provincial Lodges which were therefore called "Directorial," Master Masons of other ritualistic systems to be admitted as visitors but not to receive recognition of any Degrees they might possess beyond the first three, and all Warrants of Constitution to be issued only by the united body in

its name through either of the "Directorial" Lodges at Frankfort or Wetzlar.

But the permission to add Degrees was not favored and soon lapsed, the result being that when a proposal to even work the Royal Arch was made at Frankfort the request was denied. In 1790 this matter was revived and a Chapter to work the Royal Arch was organized in that year by members of "Union" Lodge. Opposition compelled the work to stop. There is a reference as late as 1842 when the three surviving members of that Chapter laid away in the Lodge Archives a sealed package of the Statutes and other documents to be opened only after their deaths.

Lord Effingham, Grand Master of the "Moderns" Grand Lodge of England, empowered Brother J. P. von Leonhardi as Provincial Grand Master on February 20, 1789, and he was succeeded by Johann Karl Brönnner on February 6, 1793, and he by Jean Noë du Fay on the former's death on March 22, 1812. The Ritual was revised in 1814 when an oath was required to be repeated "but not taken." This with some Christian references was in force to 1871. Trouble incident to the Jewish and Christian requirements of Lodges arose in 1817 to an extent that involved England. March 27, 1823, the Provincial Grand Lodge took the title of "The Mother Grand Lodge of the Eclectic Union." The religious problem was solved, the Ritual lost all purely Christian peculiarities, and the Jewish Lodges were accepted into full membership in 1848.

English Provincial Grand Lodge of Brunswick. — The Worshipful Master, Brother von Lestwitz, Lodge "Jonathan," was in 1764 appointed from England, as William Preston in his *Illustrations* tells us on page 261 of the 1812 edition, Provincial Grand Master of Brunswick. But the Provincial Grand Lodge was never opened, as Brother von Lestwitz and a majority of his Lodge joined another Rite, the "Strict Observance." Duke Ferdinand of Brunswick, having received a Patent, granted on July 5, 1768, from England as Provincial Grand Master, closed the two Lodges then at work, and instituted two others in 1770. He also in that year approved the "Strict Observance" and thereby ended the Provincial Grand Lodge.

The Grand Lodge of Hamburg. — The Worshipful Master, Brother Lüttmann, of "Absalom" Lodge, was in 1740 appointed Pro-

vincial Grand Master and the next year opened a Provincial Grand Lodge. From 1743 to 1762 this body instituted eight Lodges. After Lüttman's resignation in 1759, the Lodge "Absalom" became a part of the "Strict Observance" and the dissatisfaction led to the closing of the two Hamburg Lodges and the Provincial Grand Lodge in 1768.

Brother Friedrich Ludwig Schroeder was initiated on September 8, 1774, in Lodge "Emanuel," instituted in that year, and was Worshipful Master, 1787 to 1799, Deputy Provincial Grand Master of Lower Saxony from 1799 to 1814 when he became until his death, September 3, 1816, Grand Master of the Grand Lodge of Hamburg. He revised the Statutes and later worked over the Ritual to a form accepted by the Grand Lodge of Hamburg on April 29, 1801. He also devised a Grand Select League (Engbund) whereby a chosen number of brethren were given a knowledge of all the Degrees of the various Rites. These brethren included Grand Lodge officers, Masters of Lodges, and a certain number of Master Masons from every Lodge. Schroeder evidently believed that in this way the more prominent and influential members should be thoroughly informed about all the Degrees and doubtless in this way the differences in Lodge practice as well as in fraternal union would be lessened. The restricted League or Engbund was swept away in 1869 and the plan adopted in its place of a private organization open to all Master Masons.

The Grand Lodge of Hanover. — In the belief that he would receive a Patent from England to that effect, Worshipful Master Hinüber was elected Grand Master on June 25, 1755, by his Lodge, "Frederick," founded in Hanover on January 21, 1746. The *Constitutions* of 1756 record on page 333 that he was on November 28, 1755, duly appointed Grand Master. The Grand Lodge of Hanover recognized this Grand Body as such by Warrant on January 31, 1757. The Grand Lodge of Hanover ceased operations on November 25, 1766, owing to the two Lodges uniting with the "Strict Observance" but on the Grand Duke Karl altering the Ritual of that Rite as regards the first three Degrees, and establishing a "Directorial" Lodge, the Grand Lodge was revived. The Prince visiting England in 1786, he secured consent for a formal revival of the Provincial Grand Lodge. The Schroeder Ritual was adopted in 1801.

Hanover became an independent Kingdom in 1837, when the Grand Master, the Duke of Cumberland, ascended the throne on the death of William IV. The Duke was initiated on November 30, 1813, in the Lodge "Frederick of the White Horse." King George V. was initiated in 1857 and intimated his desire to be Grand Master on condition that the foreign Lodges in Hanover join the Grand Lodge and that the Statutes should permit Jews to become Freemasons. These requests were approved.

Hanover was annexed to Prussia in 1866 and as the Edict of 1798 permitted only three Grand Lodges, the Grand Lodge of Hanover was closed by the Government on September 30, 1867, its Lodges affiliating with the other controlling bodies.

Grand Lodge of Hesse-Cassel in Cassel. — Two Lodges at Cassel and one at Eschwege formed on May 26, 1814, a Provincial Grand Lodge under the Grand Lodge "Royal York" at Berlin. Three years later, 1817, this Provincial Grand Lodge declared itself to be independent and took the title of "Mother Grand Lodge of the Electorate of Hesse," some nine Lodges joining together in this organization. An Edict of the Elector on July 19, 1824, closed the Lodges and until 1866 when the Electorate was united with Prussian Freemasonry remained inactive even as to Lodge work, the Grand Lodge not reviving then.

National Grand Lodge of the Freemasons of Germany at Berlin. — Brother Zinnendorf, initiated at Halle on March 13, 1757, was in June, 1765, Grand Master of the "Three Globes," and on May 6, 1767, resigned his membership in that body over the question of Ritual, he being opposed to the "Strict Observance" Rite. He, in 1768, instituted a Lodge on the Swedish system in Potsdam, and by 1770 he had put twelve new Lodges at work. Calling the representatives of these Lodges together, Zinnendorf announced the "National Grand Lodge." He persuaded the Landgrave Louis of Hesse-Darmstadt to become Grand Master. Recognition by the Grand Lodge of England was officially issued on November 30, 1773, and on July 16, 1774, the Grand Lodge under Zinnendorf received the favor of Frederick the Great as Protector. Zinnendorf died on June 6, 1782, when in the act of opening his Grand Lodge. By Royal Decree on October 20, 1798, the "National" was declared one of the three Prussian Grand Lodges.

The Ritual was revised by Brother Nettelbladt after a Treaty of mutual respect and coöperation had been executed with the Grand Lodge of Sweden on April 6, 1819. This permitted access to the Swedish Constitution and Rituals. The "National" has ever been avowedly Christian in all requirements.

Frederick William, son of the then Crown Prince, was initiated by his father on November 5, 1853, in the presence of the officials of the three Prussian Grand Lodges but in the name of the "National" of which he was a member.

Mother Lodge of the Provinces of East and West Prussia and Lithuania at Königsberg.—The Lodge of the "Three Crowns," formerly the "Three Anchors" organized on September 12, 1746, exercised the powers of a Provincial Grand Lodge after 1769 and warranted Lodges. The Prussian Decree of 1798 declaring there to be but three Grand Lodges in the Kingdom resulted in this Masonic body becoming affiliated as a constituent Lodge under the Grand Lodge of the "Three Globes" in 1799.

Royal York of Friendship, Grand Lodge of Prussia at Berlin. — Lodge "Royal York of Friendship," instituted on August 10, 1760, as the Lodge, "Three Doves," applied for a Warrant as a Grand Lodge but this was refused by the "Moderns" Grand Lodge of England on February 14, 1769, as Grand Lodges could only be formed by Lodges through their representatives uniting to that end. But the Lodge proceeded on August 13, 1773, to constitute a Lodge at Cassel, and in 1778 one at Mannheim, and two others in 1779, one at Munich and another at Potsdam.

The "Royal York" was by Decree of 1798 recognized as one of the three authorized Grand Lodges of Prussia.

National Grand Lodge of Saxony at Dresden. — Three Lodges at Dresden met in Convention on June 24, 1741. They were the "Three Eagles" Lodge organized in 1738 by Count Rutowsky who had been initiated at Warsaw in 1735, the "Three Golden Swords" Lodge formed in 1739, and the "Three Swans" Lodge constituted in 1741. All three Lodges were located at Dresden. The Convention agreed to establish a Grand Lodge with Rutowsky as Grand Master.

Efforts to include other Lodges resulted in the formation in 1811 of a National Grand Lodge for Saxony with twelve Lodges. The Statutes of 1876 declared Jews eligible for initiation. From 1837 they had been given the right to visit Lodges.

Grand Lodge of the Sun at Bayreuth. — The Lodge of the “Sun,” instituted on January 21, 1741, acted as a Grand Lodge, warranting a Lodge at Erlangen on October 24, 1757, and another at Anspach in 1759. From 1774 the Lodge ceased to exercise the Grand Lodge powers and on the appearance of the Decree of 1798 asserting there to be but three Prussian Grand Lodges, the “Sun” Lodge in due course joined the “Royal York” in 1800 and was given the standing of a Provincial Grand Lodge governing Lodges at Fürth and Hof.

The Provincial Grand Lodge of the “Sun” on December 13, 1811, became independent, then having four Lodges. The Constitutions of 1847 provided that Jews could be admitted to membership.

Three Globes, the Grand National Mother Lodge of the Prussian States. — The Lodge of the “Three Globes,” founded at Berlin, September 13, 1740, by the order of Frederick the Great, issued a Warrant that very year to form another Lodge, and from 1742 to 1744 chartered six others. On June 24, 1744, the Lodge was named the “Grand Mother Lodge of the Three Globes.” The question of admitting Jews as members or even as visitors long exercised the minds of the brethren, as early as 1836 an Amsterdam Lodge protesting against a refusal to admit some members as visitors on account of their religious belief. Not until July 11, 1849, was the important step taken that all Freemasons subject to any Grand Lodge recognized by the “Three Globes” were eligible to visit. Seventy-one Lodges voted for and fifteen against the admission of Jews as visitors.

Three Keys, the Grand Lodge of Ratisbon. — The Lodge “Crescent of the Three Keys” was instituted on May 1, 1767; from July 1, 1768, exercised the functions of a Grand Lodge, warranting a Lodge in 1771, and proceeded up to 1791 in organizing a dozen of them. A Provincial Grand Master was appointed by the Grand Lodge of England on June 6, 1806, and the Lodge at Ratisbon became named “Karl of the Three Keys” and organized other Lodges but in 1740 ceased activities altogether.

Greece

The Grand Orient of France had a Lodge in the Ionian Islands at Corfu, in 1809 and another in 1810. There is a repre-

sentation of a seal bearing the inscription in Greek "The Most Serene Grand Orient of Greece, 5814," in Volume XI, page 100, of the *Transactions* of the Quatuor Coronati Lodge of London. The United Grand Lodge of England chartered a Lodge, No. 654, "Pythagorus," in 1836 at Corfu but the Masonic activity was not prominently displayed. There is mention of a Grand Lodge of Greece about 1840 under Grand Master Angelo Calichiopulo who died on November 13, 1842. A second Lodge under English authority, No. 1182, "Star of the East," was chartered at Zante, and the Grand Orient of France had warranted "Phoenix" Lodge in 1843 at Corfu and "Star" Lodge in 1859 at Zante.

A Provincial Grand Lodge was authorized by the Grand Orient of Italy in 1866, having eight Lodges chartered from 1860 onward. These with the approval of the Italian Grand Orient formed in 1867 a Grand Lodge of Greece. On July 11, 1872, Prince Rhodocanakis of Scio became Grand Master. But the Brotherhood went through many trials, the riots led by fanatics against the Freemasons in 1869 closed several Lodges, their property was destroyed and the brethren subjected to insult if not more serious and harmful attacks.

A Supreme Council was created at Athens in 1872 by a Commission from Scotland. Then a treaty was arranged between the Grand Orient and the Supreme Council whereby the former gave up the practice of conferring any but the first three Degrees. However, in 1895, by the recognition of a second body, first known as the "National Grand Lodge of Greece," and later as the "Grand Orient of Greece," the Supreme Council became objectionable to the Grand Orient already in the field and the latter Power declared the other two "irregular" and resumed its former privileges, adopting the Lausanne Constitutions of 1875 as its Statutes, and also annexing the title of "Supreme Council."

Wiser reflections came about in the course of time and the old Grand Orient and the new were united in July, 1886, the former and now solitary Supreme Council left without a Lodge or Chapter soon disappeared. Several Lodges remained under the original control of the Grand Orient of Italy, and there were two, "Le Phoenix" at Corfu, chartered on June 23, 1843, and "Veritas," at Salonique, warranted on June 20, 1904, both by

the Grand Orient of France. There was also in 1907 a Lodge "L'Avenir de L'Orient" (Future East) constituted at Salonique, by the Grand Lodge of France.

Holland

Lord Lovell, Grand Master of the Grand Lodge of England, empowered in 1731, seven brethren to initiate at a Special Lodge, created temporarily for the purpose at the Hague, Francis the Duke of Lorraine, later the Duke of Tuscany, and Emperor of Austria as well as Germany. The Freemasons deputed to perform this duty were Dr. Desaguliers to act as Worshipful Master, John Stanhope and John Holtzendorf as Wardens, the Earl of Chesterfield, Ambassador at the Hague, and the others to assist in conferring the first two Degrees. But we find no particulars of any Dutch Lodge until a meeting was held on September 30, 1734, of the "Loge du Grand Maitre du Provinces Reunis" (Grand Master's Lodge of the Reunited Provinces) at the Hague with Count Vincent de la Chapelle as Worshipful Master. Why the Lodge bore the peculiar title has long remained a mystery though a newspaper report in the *Saturdaysche Courant* of November 3, 1735, tells of a Lodge meeting on October 24th, when the Grand Master Rademacher and the Deputy Grand Master G. M. Kuenen were present. This second Lodge was "Le Veritable Zele" (True Zeal).

Brother Kuenen translated the *Constitutions* of Anderson into French and German and they were popular works, several editions appearing in the eight years following 1736. Brother Rademacher was Treasurer to the Prince of Orange and his attendance at the Lodge brought him into the Dutch Courts where in December 9 to 12, 1735, he promised to absent himself from future Masonic gatherings. Both of these brethren are claimed by German authors as Provincial Grand Lodge officers under English authority, but there has not appeared any documentary evidence to this effect.

Brother Laurie tells of the difficulties existing and the troubles incident to holding Lodges. Meetings were forbidden by the Government on December 2, 1735. A Lodge was opened at Rotterdam on December 10, 1735, and the brethren were arrested. They refused to tell their secrets but on the other hand

proposed to initiate one of the Magistrates. This was done. As a result, the entire bench of judges applied for membership and were admitted accordingly. In 1740 the attacks of the clergy were defended on behalf of the Craft by the Magistrates. The Hague Lodges reopened in 1744, the Lodge of the Grand Master (du Grand Maître) assumed the name of the "Union Mother Lodge," a Lodge was warranted at Rotterdam, and several others elsewhere by English authority, one in 1755 at Amsterdam by the Grand Lodge of Scotland.

Fourteen Lodges were represented at a Convention on December 25, 1756, called by Deputy Grand Master Dagan of the "Union Mother Lodge" to constitute a Grand Lodge for Holland and two days later Baron Aerssen Beyeren was elected Grand Master of the Netherlands Grand Lodge.

The "Union" Mother Lodge and the "Royal" Lodge at the Hague were in 1737 united as the "Royal Union" Lodge.

A delegation from the Grand Lodge of the "Three Globes" initiated Prince Frederick Wilhelm Karl of the Netherlands the Duke of Ursel, son of William I. The Prince had been elected to membership in 1816. He was installed as Grand Master of Holland in 1817. The Belgian Lodges desiring to be independent formed a separate Grand Lodge in 1817 and also chose Prince Frederick as Grand Master. A proposition by the Prince to introduce two systems or divisions of instruction beyond the Degree of Master Mason led to serious differences of opinion and in 1819 he resigned his position.

After some years of disruption the Prince in 1833 suggested to the Grand Lodge the appointment of a Committee to reunite the factions. A Committee was appointed and reported in 1834. Then a Union Committee of the Grand Lodge, Chapter, and Masters Degree Divisions was selected and this reported in 1835, the result being that a fraternal understanding was effected with the Prince as presiding officer of the various bodies. The Symbolic Degrees were to be worked under their 1798 Statutes, the Modern Rite under the 1807 Statutes, and the 1819 Divisions of the Master Mason's Degree, the latter being the instruction necessary to place the brethren on a footing of equality with all Freemasons though not endorsing such additional Degrees as might be explained in these courses of information.

Italy

A Lodge is reported as working at Naples about 1750 and Brother Gould records that on July 10, 1751, Charles III. being influenced by the Bull of Benedict IV., prohibited Freemasonry but so soon changed his views that in the following year he entrusted his son's education to a Freemason and a priest whom he appointed his own confessor.

The *Constitutions* of 1767, page 365, state that Lord Blayney, Grand Master from 1764 to 1767 of the "Moderns" Grand Lodge of England, appointed Don Nicholas Manuzzi as Provincial Grand Master for Italy. Eight Lodges in the several cities of the Kingdom were represented in Convention when there was on February 27, 1764, founded the National Grand Lodge. There were working in 1765 two Lodges under the Grand Lodge of England and one under the Grand Orient of France. Lord Beaufort, of the Grand Lodge of England, appointed on April 25, 1770, Brother Cæsar Pignatelli, Duke di la Rocca, as Provincial Grand Master for the Kingdom of Naples and Sicily.

The Lodges were closed in 1767 by order of Ferdinand IV. and an era of persecution followed for Freemasons. Ferdinand's wife, Queen Caroline, daughter of the Emperor Francis of Lorraine—see the Masonic history of Austria—and by her influence the Royal Edict was revoked and the Lodges reopened. However, in 1781 Ferdinand again restrained the activities of the brethren. This Edict was withdrawn in 1783 but under conditions endangering the independence and privacy of the Lodges which were thus compelled to give up operations.

Entrance of the French forces in 1804 resulted in a Grand Orient that year at Naples. This body in the following year united with the Grand Orient at Milan.

There was a Supreme Council in 1809 established by Murat, King of Naples. On June 24, 1809, Murat became Grand Master of the Grand Orient founded in that year, and in October of 1812 he was also Sovereign Grand Commander. With the downfall of Napoleon in 1815, Murat was ousted from power, and by a Decree of August 8, 1816, Freemasonry was forbidden under the penalty of the galleys.

There was a Lodge working in English at Rome in 1735 and its history entitled *The Jacobite Lodge at Rome, 1735-7*, by Brother William J. Hughan, and printed by the Lodge of Research at Leicester, England, is a very valuable addition to our information of the Craft. This Lodge was closed in 1737, the Inquisition seizing the Serving Brethren. Next year was issued the Bull of Clement XII. and this Edict was confirmed on January 14, 1739, by another Decree forbidding Freemasonry in the Papal States under penalty of death and loss of property. But even these severe measures failed to end all meetings of Freemasons. A Lodge was even set at work in 1787 at Rome but on December 27, 1789, was surprised by the Inquisition. Although the brethren escaped, the property and records were seized.

The "Antients" Grand Lodge of England chartered a Lodge at Leghorn on June 24, 1763. Other Lodges were instituted by both "Antients" and "Moderns" but these were closed in 1800 by the Grand Duke.

A Lodge, No. 444, was warranted by the "Moderns" Grand Lodge of England in 1782 at Genoa. There was a Warrant from the same Grand Lodge issued on November 27, 1772, to "Union" Lodge No. 438, at Venice, and one, on November 28, 1772, to a Lodge, No. 439, at Verona.

The English *Constitutions* of 1756, page 333, recite that Lord Raymond, Grand Master, appointed the Marquis des Marches as Provincial Grand Master for Savoy and Piedmont in 1739. There was a Lodge at Piedmont in 1774. This claimed to be a Grand Lodge controlling a Rite including the three first Degrees, a fourth Degree—Elect Grand Master; a fifth Degree—Perfect Irish Master; a seventh Degree—Knight of the East; an eighth Degree—Kadosch, and a ninth Degree—Rose Croix. This body expanded later into a Grand Priory of Italy with three Perfectones, Naples, Turin and Padua, and some twenty Lodges.

Several Freemasons formed a Lodge at Turin in 1859, working only the first three Degrees. Similar Lodges were instituted at Genoa, Milan, Pisa, Florence, Leghorn, Rome and elsewhere. A Convention of representatives of twenty Lodges met at Turin, and on January 1, 1862, established a Grand Orient of Italy with the Chevalier Nigra, Ambassador at Paris, as Grand Master, and Guiseppe Garibaldi as Honorary Past Grand Master.

Brother Garibaldi became Grand Master of a Grand Orient about 1860 at Palermo comprising several Lodges working the Degrees of the Ancient and Accepted Scottish Rite. There was instituted at that time a Supreme Council for Naples and Sicily and claiming to be a continuation of the body established at Naples in 1809. At Turin there also was a Consistory warranting Lodges and having the powers of a Supreme Council until they were able to constitute a Grand Orient. A similar body appears active in 1861 at Leghorn. These various sources of authority led to confusion and discontent.

May 22, 1864, a new Grand Orient of Italy was announced with headquarters at Turin and branches at Naples, Florence and Palermo. Brother Garibaldi was elected Grand Master, but soon resigned and President Luca of the Grand Council, Thirty-third Degree, was on September 15, 1864, elected to succeed him. There were in 1867 a Grand Orient at Florence under Grand Master Luca, a Supreme Council at Palermo under Garibaldi, a Grand Council at Milan under Franchi, and a Supreme Council at Palermo under Elia. The first of these worked both Rites, the second the "Scottish" grades, the third was a "Craft" body, and the fourth was "Scottish" in Ritual.

Brother Garibaldi saw the futility of the conflict and called a Congress of all Italian Lodges to meet on June 21, 1867, when Luca took the chair, and Cordova was elected Grand Master. The Supreme Council at Palermo was absorbed by the Grand Orient, the branches of the Grand Orient at Turin, Florence, Naples and Palermo, gave up their separate standing, but Garibaldi's own Supreme Council did not approve of the fusion and proceeded independently as before, though weakly, and soon for all practical purposes came to an end. The Grand Lodge at Milan entered the combination on April 1, 1868. New Constitutions were adopted on April 25, 1872. In 1873 the Supreme Council at Palermo united with the Grand Orient which then had moved its headquarters to Rome. The administration really combined three Chambers, a Supreme Council of the Thirty-third Degree under a Sovereign Grand Commander, a Symbolic Grand Lodge for the Craft Degrees under a President, and a Supreme Council for the Rite of Memphis under a President.

Luxembourg

Bouillon, a town now in Belgium was formerly a part of the Grand Duchy of Luxembourg and here in 1774 was a Grand Orient or Mother Lodge with the reigning Duke as Grand Master or Protector. This body chartered several Lodges in France but Thory, *Acta Latomorum*, who gives these particulars says that the Grand Orient had in 1812 ceased to exist. There was a Lodge, "Enfants de la Concorde" (Children of Concord), instituted on May 9, 1803, by the Grand Orient of France. This Lodge in 1847 warranted another Lodge at Echternach. A governing organization was established on December 7, 1849, consisting of the Master and Wardens with Deputies of Lodges. In 1865 the two Lodges comprised exactly a total of 100 brethren. In 1914, there were 95 members reported.

Malta and Gibraltar

At the Revival and to the close of the 18th century Malta was governed by the Order of the Knights of Malta. Under pressure by the Papacy the Grand Master of the Knights in 1740 caused the Bull of Clement XII to be published in the Island. He also forbade the meetings of Freemasons. The Inquisition of the Roman Catholic Church pursued the brethren in 1741, the Grand Master closed the communications under penalty of severe punishment and Brother A. M. Broadley reports in his *History of Freemasonry in Malta* that six Knights were exiled forever from the Island for having taken part in a meeting of Freemasons.

A Lodge reopened on July 2, 1788, under the old name of "Secrecy and Harmony" with all the officers Knights, the Worshipful Master, Tommasi, and Deputy Master, De Lovas, being both Grand Crosses of the Order. This Lodge applied for a Charter and was on March 30, 1789, warranted by the Grand Lodge of England as No. 539. Brother Waller R. Wright was in 1815 appointed Provincial Grand Master. Tunis was added to the Malta District in 1869.

Gibraltar in the South of Spain was formerly a part of the Malta Masonic Territory but was later made a separate division. For convenience some particulars of both are given here. In

1885 there were six Lodges at Malta, five English and one Irish Registry and at Tunis there were two English chartered Lodges. By 1914 there were seven Lodges at Malta and five at Gibraltar on the English Registry; one at Gibraltar and two at Malta, on the Irish roster, and one at Tangier and two at Gibraltar and one at Malta on the Rolls of the Grand Lodge of Scotland.

Poland

Some time before 1739 certain nobles at the Court of King Frederick Augustus II. assembled as Freemasons in Lodges at Warsaw but in that year the Bull of Clement XII. caused these bodies to be closed. But in 1742, 1744, 1747, and 1749, Lodges were set at work in Volhynien, Warsaw, Lemberg, and again at Warsaw, "the Good Shepherd," whose Worshipful Master Thoux de Salverte, was empowered by it to open Lodges elsewhere.

Count Augustus Moszynski reopened the "Three Brothers" Lodge at Warsaw in 1766. This Lodge was on June 24, 1769, declared a Grand Lodge with Brother Moszynski as Grand Master. Unusual as was the procedure, the results were apparently deserving of favor for in 1770 De Vignolles at the Hague, then acting as Provincial Grand Master for foreign Lodges under the Grand Lodge of England, issued in writing his admission of Moszynski as Provincial Grand Master for Poland. This was further officially announced on June 24, 1770, when the previous acts of this body at Warsaw were declared legal. Four more Lodges were constituted by it the same year.

Political changes brought the Masonic activities to a halt in 1772 but in 1773 matters improved and by 1780 there were three Lodges at Warsaw, one each in Posen and Dubno, and three at Wilna. These worked the English Ritual. November 15, 1778, a Lodge had been warranted at Warsaw by the Grand Orient of France. The rebuilt Lodge, "Good Shepherd," at Warsaw, became "Catherine of the Polar Star," and in August of 1780 this body was granted a Warrant by the Duke of Manchester at London as a Provincial Grand Lodge, naming Count Hülsen as Provincial Grand Master. This Provincial Grand Lodge was on March 4, 1784, changed to an independent Grand Orient of Poland, the first Grand Master being Andrew Morcanowski, Lodges being constituted at Constantinople in Turkey,

at Kiow in Russia, and other places. Prince Casimir Sapieha was chosen Grand Master on January 11, 1789, but the division of the country by Russia and Prussia caused the Grand Orient and its Lodges to close for a time.

The Provincial Grand Lodge, "Catherine of the Polar Star," was reopened on March 22, 1810, the former Deputy Grand Master, Gutakowski, revived the Grand Orient and was elected Grand Master. With the exception of another halt in 1813, due to pressure of political changes in the country, Freemasonry showed a steady progress for several years. Charges of political activity were asserted against the Brotherhood and on August 12, 1821, the Czar Alexander ordered the Lodges to be closed by the Minister of the Interior, an Edict carried into effect on November 6.

Portugal

While there have been claims made for the existence of Lodges constituted in Portugal by French authority in 1727, the first mention of Masonic activity to receive general acceptance is the one in the Minutes of the Grand Lodge of England which thanks to the energy of Quatuor Coronati Lodge of London, and the Editor, Brother W. J. Songhurst, is available as a "Reprint." On page 254, we note "A Petition from several brethren now residing in and about the City of Lisbon in Portugal humbly praying that a Deputation (Dispensation) may be granted to Mr. George Gordon for constituting them into a regular Lodge. The Prayer of said Petition was also granted." This took place on April 17, 1735.

Brother Gordon attended to the duty given to him and a London newspaper of the period, *St. James Evening Post*, reproduced a letter from Lisbon dated June 3, 1736, telling of the success of the Lodge established there. Many of the English Navy were visitors and local merchants and others of prominence were made members. Mention of the Fleet reminded Brother Gould that foreign vessels in the harbor served in the dark days of the Craft in Portugal to house the meetings of Lodges.

Clement's Bull of 1738 led to vigorous opposition by the Roman Catholic clergy and in 1743 King John V. issued an Edict of death against Freemasons. Brother John Coustos, the son

of a Swiss surgeon, is a significant instance of the hardships instituted by the Inquisition. Joining the Fraternity in England he became an emigrant to Portugal where with two French brethren, Mouton and Braslé, he founded a Lodge. This was on March 14, 1743, entered by Inquisition agents and the three founders arrested. Coustos was ordered to renounce his faith as a Protestant and to reveal the secrets of Freemasonry. For three months he was tortured, nine times stretched upon the rack, scourged with whips, branded, and otherwise abused, then sentenced to four years servitude at the galleys. His two companions being Roman Catholics were subjected to five years of exile, but both were tortured and Braslé died from his injuries. Coustos was claimed as a British subject and thus was set at liberty with Mouton and proceeded to London.

But the grip of the Inquisition weakened under the rule of King John's son, Joseph II., and the Jesuits were cast out of the country in 1761, the Craft reviving thereafter. There was a halt in the progress of the Fraternity when in 1776 the Inquisition was able to again attack the brethren and victims were imprisoned for fourteen months.

Darker days followed with the death of King Joseph and the brethren were forced to flight, no matter their prominence or talents. Da Cunha, eminent scientist, was in the Inquisition's prisons for two years. Lodges were held on the ships at anchor in the harbor, in the upper halls of houses while entertainments, dances, etc., were held on the floor below to mislead the keen scent of the Inquisition. During this period of danger even a Grand Lodge was organized and mutual pledges of support entered into with the Grand Lodge of England.

Entrance of the French troops on November 30, 1807, encouraged the open display of Masonic activity but owing to influences brought to bring the organization under the rule of the Grand Orient at Paris, the Grand Master in 1808 closed his Grand Lodge. There was a season of opposition in 1810, when that September some thirty brethren were exiled to the Islands of the Azores. Two years later, nevertheless, thirteen Lodges in Lisbon alone were working.

A new Constitution in 1820 adopted trial by jury, swept away the Inquisition, and made other reforms. Freemasonry

was once more at work in the open. Dom Pedro, the King's eldest son, became Grand Master of Brazil in 1822, and eight Lisbon Lodges hopeful over the prospect elected a Grand Master for Portugal. There was another revolution in 1823, and another repressive Edict on June 20th, followed by a proclamation of April 30, 1824, promising "death and destruction to the sacrilegious Freemasons," an official phrase resulting in many murders on the mere suspicion of being Craftsmen.

Changes in the government caused by the struggles between the sons of King John after his death and the unsettled condition of the country, led to the scattering of the brethren and to lack of any central source of control. Sundry small jurisdictions were instituted and there were some six of these reported in 1848. The year following, five of these met to form a Grand Orient but trouble arose over a Grand Master, and on January 31, 1859, another Grand Orient was instituted, the two bodies united with some Lodges on the Irish Registry to constitute the Grand Orient of Lusitania. This comprised a Symbolic Grand Lodge, a Supreme Council, a Supreme Rose Croix Chapter for the French Rite, and a Grand Chapter of Royal Arch Brethren.

Roumania

A Lodge at Bucharest was in 1859 set at work by the Grand Orient of France. The Grand Orient of that country had nine Lodges in Roumania by 1880, the Grand Lodge of Hungary had warranted one, and the Grand Orient of Italy, ten. A National Grand Lodge of Roumania was established on September 8, 1880, and in 1884 had twenty-three Lodges. There were practiced a variety of Rites, or Ritual Systems, all under one Grand Master as the head of each governing body, some five in number.

Russia

From German sources of information there has been handed down an account of General Lord James Keith being Worshipful Master of a Lodge at St. Petersburg in 1732 or 1734. Brother Keith entered the service of Russia in 1728 and in 1740 was appointed Provincial Grand Master of that country by his brother John, the Earl of Kintore, Grand Master of the Grand Lodge of England. Some Masonic activity resulted, for in 1750 there

was a Lodge, "Silence," at St. Petersburg and another, "North Star," at Riga. Other Rites were added to the practice of the first three Degrees. The Lodge, "Perfect Union," at St. Petersburg was No. 414, on the English Registry, and the Charter dated June 1, 1771. An attempt was made to unite the various Lodges and Rites under the Swedish system and on September 3, 1776, a National Grand Lodge was founded. A visit to St. Petersburg by Gustavus III. of Sweden, and himself a Freemason, gave force to the Masonic prestige of that nation's Ritual and also drew together the brethren who did not favor the new Grand Lodge management. On May 25, 1779, a Provincial Grand Lodge was under Swedish control with Prince Gargarin, Grand Master. But this organization fell to pieces in 1781, and in April of 1782 secret societies were forbidden in Russia.

But the Edicts of successive Emperors against secret societies seem to have not been rigidly enforced against the Freemasons, in fact both Paul and Alexander are by some writers asserted to have been members of the Craft, and there is even a tradition that the Empress Catherine was present at an initiation.

A former Lodge, "Pelican," was revived in 1804 as the Lodge "Alexander of the Crowned Pelican" and prospered to an extent that in 1809 it was divided into three sections working in Russian, German and French. The three formed a controlling body, "Vladimar," having a Grand Master, but this organization trying to revise the Statutes was destroyed by the conflict over the Rituals. Another Grand Lodge, "Astrea," was formed by four Lodges with the agreement that each could adopt any Degrees at pleasure beyond that of Master Mason. By 1815 the "Astrea" governed twenty-four Lodges working with at least five distinct Rituals of English, Swedish and German origin. But the need of some control over the additional Degrees was soon evident and to do this a Grand Chapter was set up in 1818.

Grand Master Kuschelery was elected in 1820 and took the curious course of sending a letter to the Emperor in which the Craft was represented as a possible means of danger to the Government. The Grand Master suggested the necessity of modifying the Masonic institution in such a way as would have removed its principal features or of ending it altogether. By what bigotry or madness Kuschelery imagined this advice to be needed is not

any too clear but it served to set in motion the action of the Emperor. An Edict of August 1, 1822, not only closed every Lodge but forbade them ever to reopen.

Serbia

Two Lodges under the Grand Orient of Italy were at work in Belgrade in 1885. Others followed of various jurisdictions. At a Convention lasting from May 10, to May 23, 1912, there was established the Supreme Council of Serbia which in 1914 had four Lodges with less than a hundred members in all. Among the independent Lodges not included in the above may be named the "Union," chartered by the Grand Orient of France, at Belgrade on January 6, 1909; and the "Schumadija," established in the same city, the capital, in 1910 by the Grand Lodge of Hamburg.

Spain

Captain James Commerford was appointed Provincial Grand Master for Andalusia in 1731, there having been a Lodge, No. 51, "St. John of Jerusalem" chartered at Gibraltar by the Grand Lodge of England on March 9, 1729. This Lodge we note in the Quatuor Coronati Lodge Reprint of the Grand Lodge Minutes had a membership on October 19, 1729, of twenty-one members. The "Moderns" Grand Lodge of England chartered four other Lodges at Gibraltar from 1762 to 1791, and the "Antients" Grand Lodge set up one in 1756.

Philip, Duke of Wharton, had a Lodge meeting in his rooms at a French Hotel at Madrid on February 15, 1728. As Brother John Lane says in his *Masonic Records*, this was the first Lodge warranted or constituted in foreign parts by the Grand Lodge of England. By 1740 the Papal Bull of 1728 was followed by an Edict of King Philip V. Eight members of a Lodge were sentenced to the galleys though this did not halt all meetings of the Fraternity. Father Joseph Torrubia got from Ferdinand VI. on July 2, 1751, an order extending the former Decree to mean that Freemasons without trial were to receive the penalty of death. Torrubia's report mentions ninety-seven Lodges and the claim has been made that he by some remarkable duplicity obtained initiation in order to the better betray the brethren.

Freemasonry thrived in secret and in 1808 became more openly evident owing to the presence of both French and British forces. By October of 1809 a Grand Orient of Spain was founded in the very dungeons of the Inquisition at Madrid. We soon see two Supreme Councils aspiring to exclusive authority. Ferdinand VII came again to govern and on May 4, 1814, he renewed the Decrees against Freemasonry, revived the Inquisition and declared Freemasons guilty of treason.

A popular movement headed by the Grand Master Riego compelled the King on July 9, 1820, to reestablish the Constitution and expel the Jesuits. Foreign troops came to the King's assistance and Riego was shot.

Repression at once ran riot. A new Edict on August 1, 1824, ordered the Freemasons to give up their records and renounce the Craft or on discovery to be hanged without trial inside of twenty-four hours. A Lodge at Granada was entered while at work, seven of its members were hanged forthwith, September 9, 1825, and the candidate was sentenced to eight years' hard labor. In 1829 Lieutenant-Colonel Galvez was hanged for being a Freemason.

A season of greater tolerance though requiring all possible care and secrecy came after a while. We find the records listing brethren by fanciful names in order to conceal their identity. Persecution was merely halted, the enemy marked time and awaited an opportunity. Fresh attacks were made in 1848 and Grand Master Don Francisco, of the Grand Orient, excommunicated by the Pope, fled from the country. There was by 1854 another period begun when active persecution moderated. The Revolution of September 28, 1868, made possible the freedom of the Craft from tyranny.

Several governing bodies have been founded in Spain. There was the Grand Orient of Spain having in 1914 about one hundred Lodges. In 1885 there were some nine governing bodies all claiming to be Masonic controlling various groups of Lodges in Spain. The number of these Grand Bodies continued to be large. The United Grand Lodge of England also had five Lodges at Gibraltar in 1914, when the Grand Lodge of Ireland had one there, the Grand Lodge of Scotland had two Lodges with another one at Tangier across the famous Straits.

Sweden and Norway

A Royal Edict of October 21, 1738, forbid Freemasonry in Sweden by the penalty of death otherwise we might expect to find some mention of the Lodge said to be founded at Stockholm by Count Axel Eric Wrede Sparre who was initiated at Paris on May 4, 1731, and then returned to his country. When the Decree was withdrawn we see that a Lodge, "St. John Auxiliary," was openly at work in 1746 at Stockholm. King Adolf Frederick presided in 1753 over another Stockholm Lodge and six years later there were on record some eight Lodges. In that year, 1759, a Grand Lodge was organized. Charles Fullman, Secretary to the British Ambassador, was on April 10, 1765, appointed Provincial Grand Master by Lord Blayney, Grand Master of the "Moderns" Grand Lodge of England.

Sweden adopted a Rite influenced as some claim by the works of Emanuel Swedenborg. As revised in 1766 the Rite probably comprised the first three Degrees, then the Scottish Apprentice and Fellow, Scottish Master, Knight of the East and Jerusalem, Knight of the West—Templar, Knight of the South—Master of the Temple, and Vicarius Salomonis, nine Degrees in all, though about the latter, Representative of Solomon, there is some doubt whether it existed before 1780.

King Gustavus III., the brother of Grand Master Karl, Duke of Sudermania, became a member of the Grand Lodge in 1775.

The Degrees were divided into classes in 1780; St. John's Lodges of Master Masons, St. Andrew Lodges working the fourth, fifth and sixth Degrees, and Chapters of Confidants of Solomon, formerly Knights of the East, Confidants of St. John, Confidants of St. Andrew, with a tenth Grade comprising three Honorary Ranks, Knights of the Red Cross, Commanders of the Red Cross, and Vicar of Solomon, these forming the ruling class.

A Royal Decree of 1796 provided that for the future all Swedish Princes were by birthright Freemasons. Another Decree of March 26, 1803, prohibited all secret societies except Freemasons. Charles XIII. was Grand Master also Vicarius Solomonis and on May 27, 1811, instituted a civil Order to be conferred on no more than thirty members besides Princes of the tenth Degree

of the Swedish Rite. Karl V. became Vicar in 1859 and appointed his brother, Oscar Frederick, as Grand Master. The latter became King Oscar II. in 1872 but in 1868 he had initiated the Prince of Wales, afterwards Edward VII. of England.

There has also been established a Grand Lodge of Norway with headquarters at Christiania.

Switzerland

Freemasonry was introduced into Geneva by a group of British in 1736, a naturalized Scotchman being the first Worshipful Master, but on March 5th of that year he was forbidden by the Government to initiate native citizens. He was in 1737 appointed by the Grand Lodge of England as Provincial Grand Master. Alexander Girard assembled in Convention nine Lodges on June 1, 1769, which on June 24th formed the Independent Grand Lodge of Geneva. But the times were not favorable and Freemasonry declined. In fact at Freiburg where Gotran de Frefaye opened a Lodge in 1761, it was closed in 1763 by the authorities and in 1764 he was sentenced to be burnt to death, a punishment reserved then for sorcerers, but by family influence he escaped with exile.

The Lodge "Hope" chartered by the Grand Orient of France, at Berne, September 14, 1802, had become a Provincial Grand Lodge under an English Warrant granted in 1818 and on the breaking up of the French Helvetic Grand Orient, authorized in 1810, formed on June 24, 1822, with several other Lodges the National Grand Lodge of Switzerland.

The Lodge "Hope" (L'Espérance) initiated in 1813 Prince Leopold of Saxe Coburg Gotha who was afterwards the first King of the Belgians.

There were also Lodges working the Rectified Rite, a Templar Ritual, under a Grand Directory. Brethren of both organizations sought some common ground for union and a new Constitution was adopted at Zurich in a Convention on July 22 to 24, 1844, representing fourteen Lodges, when the Grand Lodge Alpina of Switzerland was created with Brother J. J. Hottinger as Grand Master. There has also existed the Supreme Council of Switzerland as well as the Rectified Scottish Helvetic Directory of Geneva.

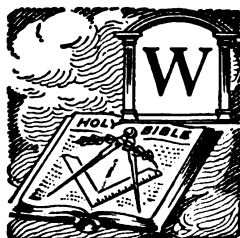
Turkey

Lodges have been founded in Turkey by Charters from England, Scotland, France, Germany, Italy, Ireland, Spain and Canada. A London newspaper of 1738 mentions the activity of Lodges at Smyrna and Aleppo. Three Lodges at Smyrna, "Ionic," "Anatolia," and "Benzenzia," were reported to the Grand Lodge of England on June 1, 1859, by "Oriental" Lodge, No. 988, at Constantinople, because of their irregularities. These Lodges had formed a Grand Lodge of Turkey, and this body as well as its three constituent members were declared improper assemblies from a Masonic point of view. This matter rearose at the next Grand Lodge meeting, June 24th, when the explanation was offered by the President of the Board of General Purposes that the Grand Lodge of Turkey was formed by a brother at Smyrna after the close of the Crimean War and that he was reported but not shown to have an Irish Warrant. Twenty members were made by him, divided into three Lodges, and the group was named the Grand Lodge. Accordingly all Masters were warned against such persons claiming admission.

Sir Henry Bulwer, British Ambassador, was District Grand Master in 1861 when the English Lodges were formed into a District Grand Lodge. A Supreme Council was formed in 1869. There was a Grand Orient of Turkey established in 1908.

CHAPTER ONE HUNDRED TWENTY-TWO

FREEMASONRY IN ASIA



WE are greatly indebted to Brother Robert F. Gould for the following sketches of Freemasonry in Asia and other countries in the Eastern Hemisphere. He says: "It has been the practice of Masonic writers to pass lightly over the history of Freemasonry in non-European countries and to exclude almost from mention the condition or progress of the Craft, in even the largest Colonies or Dependencies within the sovereignty of an Old World Power."¹

Information on this point must be sought amid the records of the countries discussed. Too little emphasis has been laid by writers upon other than European countries, and slight attention given to their dependencies. Of these latter Findel says: "The Lodges existing in these quarters of the globe were one and all under the Grand Lodges of England, Scotland, Holland or France, and therefore their history forms an inseparable part of that of the countries in question."² This statement, to say the least, is inexact. Owing to the many peoples found in the Asiatic countries where Europeans have entered, the practice of the Craft comes from several sources.

While in the Greater Antilles arose Masonic innovations claiming equality with or superiority over the Grand Authority of the Craft, in the Lesser Antilles, Lodges connected with various European Grand Bodies existed in the same localities. This state of affairs necessarily induced a conflict of jurisdiction. Rebold says: "After Holland had become incorporated with the French Empire (July, 1810), the Grand Orient of France assumed the control of all the Dutch Lodges which then existed,

¹ "History of Freemasonry," Gould, American edition, Vol. iv, p. 128.

² "History of Freemasonry," Findel, p. 614.

with the exception of those of the Indies, which remained under the Obedience which had created them, and which carried on the title of Grand Lodge of the United Provinces of the Low Countries." ¹

The Provincial Grand Lodge of Bengal, in British India, was also more than once independent in fact, if not in name. We must search and rely upon the examination of its archives for Hindustanee Freemasonry or else nothing would be known of Lodges the names of which do not appear upon the rolls of those European Grand Bodies from whence Brother Findel avers they came.

India

George Pomfret was authorized in 1728 by the Grand Lodge of England "to open a new Lodge in Bengal." This Lodge was established in 1730 by Captain Ralph Farwinter, the successor of Pomfret, as "Provincial Grand Master of India." This Lodge is described as No. 72, Bengal, and is distinguished by the arms of the Company in the Engraved Lists.

Brother James Dawson, Zech Gee, and Roger Drake, in order, succeeded Captain Farwinter as Provincial Grand Masters. Drake was Governor of Calcutta, but escaped the terrors of the Black Hole in 1756 by flying to the ships. He returned with Clive, but does not appear to have resumed his Masonic office as Provincial Grand Master.

At the period in question it was the custom in Bengal "to elect the Provincial Grand Master annually by the majority of the voices of the members then present, from among those who had passed through the different offices of the (Provincial) Grand Lodge, who had served as Deputy Provincial Grand Master.

Under this practice Samuel Middleton was elected in 1767 and this choice was officially confirmed on October 31, 1768. But a few years previously Earl Ferrers had granted a Commission to "John Bluvitt, Commander of the Admiral Watson, Indiaman, for East India, where no other Provincial is to be found." The annual election referred to was confirmed by the Grand Master of the Grand Lodge of England without its being thought an attack upon his rights. But the Dispensation con-

¹ "Histoire des Trois Grandes Loges," Rebold, p. 119.

firming Middleton's election was regarded as setting aside annual elections. He held office until his death in 1775.

The records of the Bengal Grand Lodge only extend back to 1774. But prior to this date other Lodges were formed. A second one, of whom nothing, save its existence, is known, arose and seven members of this body organized a Lodge on April 16, 1740, and on petition the Grand Lodge of England ordered "the said Lodge to be enrolled (as requested) in the lists of regular Lodges, agreeable to the date of their Constitution."

Other Lodges were formed at Chandernagore, Calcutta, Patna, and Burdwan, the names of only some of which are preserved, but the numbers given them show that others must have existed.

In 1774 there were only three Lodges in Calcutta. Besides these and the Lodges at the other places mentioned, there were Lodges at Dacca, Moorshedabad, and "at some military stations or with army brigades."

"The Grand Lodge of Solomon at Chinsura," which was under the authority of Holland, worked in harmony with the Provincial Grand Lodge under England, visits being interchanged and officials of both engaging in the same ceremonies.

On February 15, 1775, the Provincial Grand Lodge, "taking into consideration the propriety of preserving concord and unanimity, recommend it to the brethren who call themselves 'Scot and Elect' that they do lay aside the wearing of red ribbons, or any other marks of distinction, but such as are proper to the Three Degrees, or to the Grand Lodge as such," a request which we are told was cheerfully obeyed.

Following the death of Middleton in 1775, Charles Stafford Pleydell was in 1776 elected in his stead. Under Philip Milner Dacres, the successor of Stafford, the Provincial Grand Lodge of Bengal assembled for the last time on January 25, 1781.

The war in the Carnatic, which nearly swept Freemasonry out of India, had much to do with this decline.

"Industry and Perseverance" of the Lodges in Calcutta, "where alone in Bengal Freemasonry may be said to have existed," was the only one and that but survived with a feeble light.

However, the Provincial Grand Lodge was reopened on July 18, 1785, under George Williamson, a former Deputy Provincial

Grand Master, officiating under a Patent from England appointing him Acting Provincial Grand Master, and authorizing a meeting for election of Grand Master.

Upon an election on November 14th, Edward Fenwick, former Grand Warden, was elected, receiving six votes, while Williamson received but four. The former was installed on March 17, 1786, though under his Patent Williamson was clearly entitled to hold his *acting* appointment until the confirmation from London of the election of Fenwick.

This difference led to trouble. Williamson was sustained by the Grand Lodge of England, but the Provincial Grand Lodge maintained its position. Despite protests from Williamson, Brother Fenwick continued in the duties of his office and his election was confirmed on May 5, 1788, the Patent arriving in India on March 4, 1789.

A letter of February 6, 1788, from the Provincial Grand Lodge to Grand Secretary White contains the following information, the first paragraph referring to the country Lodges, the second to the military Lodges:

We earnestly wish to see the whole number of Lodges which existed in 1773 or 1774 reestablished. But the Subordinates at Patna, Burdwan, Dacca, and Moorshedabad now consist of such small societies, and these so liable to change, that we must confess it rather to be our wish than our hope to see Lodges established at any of these places.

With respect to the Brigades, they have been divided into six of Infantry and three of Artillery. This regulation has lessened the number of officers in each, and they will be more liable to removals than formerly. The first circumstance must be a great discouragement to the formation of Lodges in the Brigades, and the second would sometimes expose such Lodges to the risk of being annihilated. However, we shall give all encouragement to the making of applications, and all the support we possibly can to such Lodges as may be constituted.

A grand ball and supper was given by the Provincial Grand Lodge, January 14, 1789, to which invitations were sent, not only to residents in Calcutta, but also to "Brother Titsingh, Governor of Chinsurah, and other Freemasons of that Colony; to Brother Bretel, and the other Freemasons of Chandernagore; and also to the Freemasons of Serampore, and to the Sisters of these Colonies, according to what has been customary on such

occasions formerly." Chinsurah, Chandernagore, and Serampore, were then Dutch, French, and Danish settlements.

Brother Fenwick resigned on December 27, 1790, and on the same day the Hon. Charles Stuart was elected and installed as his successor. Heavy responsibilities rested upon Brother Stuart. The government of the country devolved upon him in consequence of the absence of Lord Cornwallis from Calcutta. Brother Stuart therefore appointed Richard Comyns Birch "Acting Provincial Grand Master of Bengal."

The Lodges in the Presidency are listed in the *Freemasons' Calendar* for 1794:

Star in the East, No. 70, Calcutta, 1st Lodge of Bengal.....	1740
Lodge of Industry and Perseverance, No. 143, Calcutta, 2d Lodge of Bengal.....	1761
Lodge of Unanimity, No. 288, Calcutta, 3d Lodge of Bengal.....	1772
Anchor and Hope, No. 292, Calcutta, 6th Lodge of Bengal.....	1773
Lodge of Humility with Fortitude, No. 293, Calcutta, 5th Lodge of Bengal.....	1773
Lodge of True Friendship, No. 316, with the 3d Brigade, 4th Lodge of Bengal.....	1775
No. 399 at Futty Ghur, Bengal.....	1786
Lodge of the North Star, No. 464, Fredericksnagore, 7th Lodge of Bengal.....	1789
No. 528 at Chunar, in the East Indies, 8th Lodge of Bengal.....	1793
Lodge of Mars, No. 529, Cawnpore, 9th Lodge of Bengal.....	1793

There was also another Lodge, the Marine Lodge, Calcutta, and a Stewards Lodge under the Grand Lodge of England.

From the first two Lodges of the above list the officers of the Provincial Grand Lodge had always been selected. The practice caused resentment upon the part of the other Lodges. This feeling brought about a general defection from the Provincial Grand Lodge of Bengal and thereby from the Grand Lodge of England. A Lodge, No. 146, under the Athol (or *Antients*) Grand Lodge was established at Calcutta in 1767, but did not become permanent. No others were founded until later when a secession took place.

Lodges "True Friendship" and "Humility with Fortitude" were first to make a change, the former becoming No. 315, or No. 1 of Bengal, Dec. 27, 1797; and the latter, No. 317, or No. 2 of Bengal, April 11, 1798. The "Marine Lodge" did likewise,

and obtained a similar Warrant, No. 323, March 4, 1801. Lodge "Star in the East" became idle, and "Industry and Perseverance" was on the point of closing also. One meeting only was held in each of the years 1802, 1803, and 1804. Then for a long period there were no more communications. "Anchor and Hope" received an Athol Warrant as Lodge No. 325 on Oct. 1, 1801. Little is known of Lodge "Unanimity." Though carried forward at the Union of the two Grand Lodges at London in 1813, this Lodge must have died out at least several years before that.

Ten or eleven years elapsed between the death of the Provincial Grand Lodge and its reestablishment in 1813. During that time Freemasonry in Calcutta was represented almost exclusively by the Lodges which had seceded from the (older) Grand Lodge of England.

On St. John's Day in the winter of 1809, the Lodges, "True Friendship," "Humility with Fortitude," "Marine," No. 338 (Antients) in the 14th Foot, and the "Dispensation Lodge," working under a Warrant granted by No. 338, walked in procession to St. John's Church, where a Masonic sermon was delivered by the Rev. Dr. James Ward.

Lodges "Star in the East," and "Industry and Perseverance," were revived in 1812. On December 22d of that year, accompanied by the "Officers' Lodge," No. 347 in the 14th Foot, and "Humility with Fortitude," also walked in procession to the same church, and benefited by a like sermon from Dr. Ward.

The Earl of Moira arrived in Calcutta on October 4, 1813. He had been appointed Acting Grand Master of India. The first Masonic act of the Governor-General was to constitute a new Lodge in that city—the "Moira, Freedom and Fidelity." This he did on November 8th. His second important Masonic action was to reestablish the Provincial Grand Lodge of Bengal under the Hon. Archibald Seton.

Following the union of the two English Grand Lodges at London, the "Athol" Lodges, three in number, at Calcutta came under the jurisdiction of the Provincial Grand Lodge. These Lodges were "True Friendship," "Humility with Fortitude," and "Marine." The "Anchor and Hope" Lodge which also seceded is not mentioned in the records of the Province from 1814 to 1840.

These were the Lodges working under the old authority at the time they united with the Provincial Grand Lodge: The "Stewards," "Star in the East," "Industry and Perseverance," and "Sincere Friendship" (Chunar). Of these Lodges, the first never held a London Warrant, and the last was by mere error struck off the roll at the Union. There were also then in existence the "Moirá" Lodge, and three others, constituted since the revival of the Provincial Grand Lodge. The names of these four bodies head the following list of Lodges erected during the period from 1813 to 1826:

1. Moira, Calcutta, November 13, 1813.
2. Oriental Star, Noacollee, April 21, 1814.
3. Aurora, Calcutta, June 23, 1814.
4. Courage with Humanity, Dum Dum, July 12, 1814.
5. Northern Star, Barrackpore, July 18, 1816.
6. Sincerity, Cawnpore, January 8, 1819.
7. Hastings Lodge of Amity and Independence, Allahabad, April 9, 1821.
8. United Lodge of Friendship, Cawnpore, June 13, 1821.
9. Humanity with Courage, Prince of Wales Island, July, 1822.
10. Amity, St. John's, Poona (Deccan), January 30, 1824.
11. Kilwinning in the West, Nusseerabad, October 20, 1824.
12. Larkins' Lodge of Union and Brotherly Love, Dinapore, October 20, 1824.
13. Independence with Philanthropy, Allahabad, October 26, 1825.
14. South-Eastern Star of Light and Victory, Arracan, October 26, 1825.
15. Tuscan, Malacca, October 26, 1825.
16. Royal George, Bombay, December 9, 1825.
17. Union and Perseverance, Agra, October 23, 1826.
18. Kilwinning in the East, Calcutta, December 23, 1826.

Seven only out of these eighteen Lodges, Nos. 2, 3, 4, 6, 7, 13, and 18 above, secured a footing on the roll of the Grand Lodge of England. Of the two Lodges surviving, "Humanity with Courage," 1814, and "Independence with Philanthropy," 1825, which were placed together on the general list in the same year, 1828; the latter now bears the earlier number, and has the higher precedence.

The Duke of Sussex empowered Earl Moira, whose sway extended over India, to appoint Provincial Grand Masters, as if appointed by himself from England.

Acting Provincial Grand Master Seton, leaving India in 1817, the Governor-General, the Marquis of Hastings, selected

Hon. C. Stuart to succeed him, but he does not appear to have officiated. So the Hon. C. R. Lindsay was appointed by the Marquis of Hastings, as Provincial Grand Master of Bengal on January 17, 1818, and the Deputy Grand Master of India, on January 13, 1819.

A request was made on November 30, 1818, to the Grand Master of India by eight brethren for permission to meet as a Lodge at St. Andrew, to make the Hon. Mountstuart Elphinstone a Freemason and also to install him, when passed and raised, as a Deputy Grand Master of the Deccan. No record of any reply has been kept.

John Pascal Larkins succeeded Lindsay as Deputy Grand Master of India and Provincial Grand Master of Bengal on December 24, 1819. He returned to Europe in 1826, and until 1840 the Craft in Bengal was ruled by a Deputy in Calcutta. From this loss of the Provincial Grand Master resulted the overthrow of all order and constitutional authority.

As a matter of fact the Lodges in Bengal made returns regularly, and forwarded their dues punctually, to the Provincial Grand Lodge. However, as no steps were taken to forward these returns and dues to their destination, the Grand Lodge of England ceased to notice the tributary Lodges of Bengal.

A motion was made on March 22, 1828, looking to an investigation and the Deputy Provincial Grand Master "felt himself constrained to resign his chair on the spot, and the Grand Wardens also tendered their resignations." This action brought about prompt remedies. The Lodge "Aurora" proposed the formation of a representative body, styled the "Lodge of Delegates." The Lodge of Delegates was given the duty of preparing a memorial to the Grand Lodge of England. Such a document was drawn up and signed on August 22, 1828.

This memorial was sent to the Duke of Sussex, signed by the Masters and Wardens of the following Lodges: "True Friendship," "Humility with Fortitude," "Marine," "Aurora," "Courage with Humanity," and "Kilwinning in the East." But no reply came from that source of authority.

Letters from the Lodges in Bengal remained unanswered, and their requests were unheeded. The usual certificates for brethren made in the country were withheld, notwithstanding

that the established dues were regularly remitted; and applications for Warrants were also unnoticed, though they were accompanied by the proper fees.

This unsatisfactory state of affairs continued until 1834, when the question of separation from the Grand Lodge of England was seriously considered in the Lodges. At last responses arrived. Certificates came finally for brethren who had by this time grown gray in Freemasonry. Answers to letters written long ago were also received. But the most important concession made by the Grand Lodge of England was the constitution of the first District Grand Lodge of Bengal. This body organized under Dr. John Grant held its first meeting on February 28, 1740.

There is an interesting circumstance in that some Freemasons at Delhi applied to their brethren at Meerut in 1834 for an acting Constitution which might serve their purpose until the receipt of a Warrant from the Grand Lodge of England. At the latter station there were two Lodges, one of which, however, was itself working under Dispensation, and could not therefore dispense grace to another. The other belonged to the 26th Foot, No. 26, under the Grand Lodge of Ireland. This Lodge declined giving a Dispensation, for the somewhat Irish reason that the Cameronian Lodge had already granted one to another Lodge, of the propriety of which act they had great doubt; and that until an answer had been received from Ireland they could not commit a second act of doubtful legality!

The custom, however, was a very old one. In 1759, Lodge No. 74, Irish Registry, in the 1st Foot (2d Battalion), granted an exact copy of its Warrant—dated October 26, 1737—to some brethren at Albany, to work under until they received a separate Charter from Ireland. This was exchanged on February 21, 1763, for a Warrant from George Harrison, English Provincial Grand Master of New York; and the Lodge—Mount Vernon—became No. 3 on the roll of the Grand Lodge of that State.¹

The Grand Lodge of Ireland has in the British Army been the favorite of Grand Bodies. Yet only one stationary Lodge has been erected in India under its jurisdiction. This was in 1837 at Kurnaul, but it seems to have lived only one year. At Bombay in 1862, an attempt was made to organize another Lodge. The

¹ See Barker's "Early History of the Grand Lodge of New York," preface, p. xviii.

attempt failed. The Grand Lodge of Ireland refused a Warrant on the ground that there were already two jurisdictions in India, the English and Scotch.

During the two ten-year periods, 1840 to 1850, and from 1850 to 1860, there were in each instance twelve additions to the roll. From 1860 to 1870 the new Lodges amounted to nineteen, and from 1870 to 1885 to thirty-eight. These figures refer to the English Lodges, but extend over the area occupied in part by the District Grand Lodges of Burmah and the Punjaub, both of which were made from the territory within the Province of Bengal in 1868.

The following statistics show the number of Lodges that on January 1, 1886, were in the various states and districts which until 1868 were subject to the Masonic government of Bengal: under the Grand Lodge of England—Bengal (District Grand Lodge), 39; British Burmah (District Grand Lodge), 7; and Punjaub (District Grand Lodge), 24. Under the Grand Lodge of Scotland, 11. The earliest of these Lodges, "St. David (originally "Kilwinning") in the East," No. 371, Calcutta, was constituted on February 5, 1849. The Dutch Lodges in Hindustan passed out of existence.

Madras

At this place in 1752 was established the earliest Lodge in Southern India. Sometime in 1765 three others were formed there. Captain Edmond Pascal was appointed Provincial Grand Master for Madras and its Dependencies about 1766. In the following year a fifth Lodge was erected at Fort St. George. The other English settlements in India were controlled by this presidency for a short period. The Carnatic figures largely in Indian Masonic history during the latter half of the 18th century owing to the continuous wars with the French, and afterward with Hyder Ali and his son.

Lodge No. 152 was erected in 1768 by the Athol (or Antient) Grand Lodge of England at Fort St. George; and in 1773 one by the Grand Lodge of Holland at Negapatam. There was also the initiation, in 1776, of Umdat-ul-Umara, eldest son of the Nabob of Arcot, at Trichinopoly, who in his reply to the con-

gratulations of the Grand Lodge of England, stated "he considered the title of an English Freemason as one of the most honorable he possessed."

A Provincial Grand Lodge under the Athol sanction was established at Fort St. George in 1781, "but the dissensions in the Settlements had so rent asunder every link of social life, that even the fraternal bond of Masonry has been annihilated in the general wreck." These were the words of Sir John Day, 1778, in forwarding an Apron and Book of Constitutions for presentation to Umdat-ul-Umara.

Under Brigadier-General Horn, "Provincial Grand Master for the Coast of Coromandel, the Presidency of Madras and parts adjacent," the union of the brethren in Southern India was effected.

All the older Lodges at this time seem to have been extinct; but there was established at Arcot in 1786 the Carnatic Military Lodge. The following year Lodge No. 152 tendered its favors to General Horn, gave up its Warrant, and the brethren joined one of the Lodges under that officer. Of these Lodges, four were added to the roll in 1787: Nos. 510, 511, 512, and 513, "Perfect Harmony," St. Thomas Mount; "Social Friendship," Madras; the one at Trichinopoly; and "Social Friendship," St. Thomas Mount; and styled Nos. 3, 4, 5, and 6, Coast of Coromandel. Two other Lodges were also established in the same year, the "Stewards" and "Perfect Unanimity," which, according to the loose practice of those days, were given the places on the list of the two earliest Madras Lodges, and became (in 1790) Nos. 102 and 233 respectively.

A happily-named Lodge "La Fraternité Cosmopolite," was constituted at Pondicherry in 1786 by the Grand Orient of France and a second, "Les Navigateurs Réunis" in 1790.

On July 5, 1790, John Chamier received a similar Patent, as Provincial Grand Master to that previously held by General Horn, and was succeeded by Terence Gahagan, 1806, and Herbert Compton, 1812. During this period four Lodges were added to the roll—"Solid Friendship," Trichinopoly, 1790; "Unity, Peace and Concord," 1798; "St. Andrew's Union," 19th Foot, 1802; and "Philanthropists," in the Scotch Brigade (94th Foot), 1802, at Madras. These Lodges were numbered 572, 574, 590,

and 591 on the general, and 7, 9, 10, and 11 (Coast of Coromandel) on the local, lists respectively.

The Province was ruled by Dr. Richard Jebb, 1814; George Lys, 1820; and in 1825 by Compton once more. The name of this worthy disappears from the *Freemasons Calendar* in 1842. With it went the provincial title, "Coast of Coromandel," which was exchanged for "Madras," over which Lord Elphinstone had been appointed Provincial Grand Master in 1840.

From 1814 to 1842 many Lodges were warranted locally, as in Bengal; but thirteen only—of which seven were in Madras itself—secured places on the London Register.

The French Lodge of Pondicherry, "La Fraternité Cosmopolite," was revived (or a new one established under the old title) in 1821. Another Lodge, "L'Union Indienne," was erected at the same station in 1851. Both have since died, leaving the field to the Grand Lodges of England and Scotland.

Bombay

During the 18th century there were established in this Presidency a Lodge at Bombay in 1758, and one at Surat in 1798. These were carried on the lists until 1813, but disappear at the Union. James Todd was appointed Provincial Grand Master in 1763 and his name only drops out of the *Freemasons Calendar* in 1799. The 78th Foot, a regiment under Sir Arthur Wellesley in the Mahratta War, and which took part in the decisive victory of Assaye received an Athol Warrant in 1801. A Lodge at Poona was established in 1818. No more were established in the Presidency until 1822, when the "Benevolent" Lodge, Bombay, was placed on the lists. In the Bombay Artillery, November 15, 1823, there was "installed" at Poona a Military Lodge as No. 15, "Orion in the West," Coast of Coromandel. The Minutes of this Lodge show that members "were examined in the Third Degree and passed into the chair of the Fourth Degree," paying a fee of three gold mohurs.

Among the Freemasons of the military about this time in Bombay were thirteen non-commissioned officers who were too poor to establish a Lodge of their own, and too modest to seek admittance in what was considered an aristocratic Lodge. They met, however, monthly in the guard-room over the Apollo Gate,

for mutual instruction in Freemasonry. This coming to the knowledge of the "Benevolent" Lodge, the thirteen were elected honorary members of No. 746, for which they returned heartfelt thanks. At their first attendance, when the Lodge work was over, and the brethren adjourned to the banquet, the thirteen were informed that refreshments awaited them *downstairs*.

Revolting at the distinction thus made among Freemasons, they one and all left the place. The next morning they were sent for by their commanding officer, who was also one of the officers of the Lodge, and asked to explain their conduct. One of the party, Brother W. Willis by whom this anecdote was first related to Brother Robert F. Gould, told him that as Freemasons they were bound to meet on the Level and part on the Square, but as this fundamental principle was not practiced in No. 746, of which they had been elected honorary members, they could not partake of their hospitality.

The astonished Colonel uttered not a word, but waved his hand for them to retire. Ever after this, the Benevolent Lodge — including the thirteen — met on the Level, both in Lodge and at the banquet-table.¹

Brother James Burnes was in 1836 appointed Provincial Grand Master by the Grand Lodge of Scotland but whatever Lodges then existed throughout the length and breadth of India were strangers to Scottish Freemasonry. But the times were favorable. There was no English Provincial Grand Lodge of Bombay. Under the Chevalier Burnes, who had been freely endowed by nature with the qualities requisite for Masonic administration, Scottish Freemasonry presented such attractions, that the strange sight was witnessed of English Freemasons deserting their Mother Lodges to such an extent that these fell into abeyance, in order that they might give their support to Lodges newly constituted by the Grand Lodge of Scotland. In one case, indeed, a Lodge — "Perseverance" — under England went over bodily to the enemy, with its name, jewels, furniture, and belongings, and the charge was accepted by Scotland.

From this period, therefore, Scottish Freemasonry flourished, and English Freemasonry declined. The latter finally became idle until the year 1848, when a Lodge, "St. George," No. 807 on

¹ Gould's "History of Freemasonry," Vol. iv, p. 138, note 3, American Edition.

the roll of the Grand Lodge of England, was again formed at Bombay. For some years this Lodge was the solitary representative of English Freemasonry in the Province.¹

"Rising Star," No. 413, was established by Burnes at Bombay, for the admission of natives — a beautiful medal, cut by Wyon, was struck in consequence — No. 414, "St. Andrew in the East," at Poona, was formed by him. Nos. 421, "Hope," Kurrachee, and 422, "Perseverance," Bombay, 1847, followed.

There was established at Poona in 1824 a second Lodge which, however, has passed out of existence and left no trace thereof. The civilian element of the Military Lodge at Poona, No. 15, seceded in 1825 and, also at Poona, formed a Lodge, No. 802, the "Lodge of Hope." At this point Lodge 15, unrecognized at home, aided in the secession of some of its members who obtained a Warrant, on the recommendation of the parent Lodge, from the Grand Lodge of England.

In 1828, "Perseverance," No. 818, was erected at Bombay. No notification of the existence of "Orion in the West" had been received by the Grand Lodge of England, nor had any fees been paid, though regularly paid to the Provincial Grand Lodge of the Coast of Coromandel, though this was not ascertained until 1830. Furthermore, it was ascertained that the Provincial Grand Master of the Coast of Coromandel had gone beyond his powers in permitting the erection of a Lodge at Bombay, though in time there was granted from England on July 19, 1833, a new Warrant, No. 598.

Up to this time there had been no invasion of the jurisdiction of the Grand Lodge of England; but as we have already seen the Grand Lodge of Scotland, in 1836, appointed Dr. James Burnes as Provincial Grand Master of Western India and its Dependencies. Not until January 1, 1838, was a Provincial Grand Lodge formed. Then there was erected in Eastern India a second Scottish Province. This was absorbed within the jurisdiction of Dr. Burnes on the retirement of the Marquis of Tweeddale. Brother Burnes became Provincial Grand Master for all India in 1846 with the proviso that any future subdivision of the Presidencies was not to be restrained by this appointment.

After this, in Bengal, Scottish Lodges were established — "Kilwinning in the East," Calcutta, 1849; and in Arabia, "Felix,"

¹ Gould's "History," Vol. iv, p. 139.

at Aden, 1850. At the beginning of 1886, from the Grand Lodge of Scotland there had been received Charters by nineteen Lodges under Bombay, eleven under Bengal, two under Madras, and one in Afghanistan — thirty-three Lodges in all.

Burnes, leaving India in 1849, was succeeded in Western India only by a Provincial Grand Master. However, Captain Henry Morland became Provincial Grand Master of Hindustan in 1874, and later became Grand Master of All Scottish Freemasonry in India.

Of the Lodges under the Grand Lodge of England, "St. George," erected in 1848, was the only representative of its class for ten years. However, "Concord" and "Union" were established at Bombay and Kurrachee in 1858. "Orion in the West" aroused a year later to wakefulness. A Provincial Grand Lodge was established in 1861, and other subordinate Lodges have been chartered.

At first Freemasonry did not take any real root among the native population of India.

Umdat-ul-Umara, son of the Nabob of Arcot, was admitted a member of the Society in 1776. The princes Keyrella Khan (of the Mysore family) and Shadad Khan (ex-Ameer of Scinde) affiliated with, or were made Freemasons in, the Lodge of "True Friendship" in 1842 and 1850. In 1861 the Maharajahs Duleep and Rundeer Singh were initiated in Lodges "Star of the East" and "Hope and Perseverance"—the last-named brother at Lahore, and the other three brethren in Calcutta.

Formerly a By-law of the Provincial Grand Lodge of Bengal, forbidding the entry of Asiatics without the permission of the Provincial Grand Master, was in force until May 12, 1871. There was at least a popular belief in existence as late as 1860 that Hindus were ineligible for initiation.

The Parsees of Western India were the first of the native races who showed any real interest in the institution. They are to be congratulated on the election in 1886 of one of their number — Brother Cama — to the high position of Treasurer of the Grand Lodge of England.

A Scottish Lodge, No. 587, "Islam"—presumably for the association of Mohammedans — was erected in 1876 at Bombay. The extent to which Freemasonry is now practiced by the Hindus

— who form nearly three-fourths of the population of India— is difficult to determine. The first of this class of religionists chosen to fill the chair of a Lodge was Brother Dutt, whose election in 1874 could not have been without significant influence in the spread of Masonic light.

The *Indian Freemasons' Friend*, a publication of rare merit, was begun at Calcutta in 1855, but was short-lived. A new or second series commenced in May, 1861, and lasted to the end of 1867. In Bombay, the *Masonic Record of Western India* enjoyed an extensive circulation, and has been very ably conducted.

Ceylon

The Island of Ceylon, as a matter of convenience, is grouped under the heading "East India" and in these islands the Grand Lodge of Holland established Freemasonry. Lodges were instituted as follows: In 1771 "Fidelity" was erected at Colombo; in 1773 "Sincerity" at Point de Galle; in 1794 "Union," a second Lodge at Colombo. When the British possessed themselves in 1795 of the Dutch Settlements on the Island, it was annexed to the Presidency of Madras, but in 1801 was formed into a separate Crown Colony. The Grand Lodge of Scotland granted a Charter on February 9, 1801, to the 51st Regiment, stationed at Colombo, for the "Orange" Lodge. There were also formed on the islands two other Lodges under Athol authority (or Antient). In 1810 Sir Alexander Johnston was appointed Provincial Grand Master by the Grand Lodge of England, though his name disappears from the lists before 1838. However, greater activity was displayed under other jurisdictions. At Colombo, in 1821, an Irish Lodge was erected, and in 1822, a French one under the Grand Orient. In 1832 there was revived the latter, or there was formed a new Lodge of the same name, "Union."

Sumatra

There was established at Bencoolen, in 1765, an English Lodge, and in 1772 and 1796, at Fort Marlborough, two others. Until 1813 these appeared in the lists, but the "Marlboro," afterwards "Rising Sun," which became No. 242, was carried forward at the Union but was erased on March 5, 1862, having omitted to make any returns for several years. Under John Macdonald in 1793,

Sumatra was erected into an English Province, and he was succeeded by H. R. Lewis, as Provincial Grand Master on December 10, 1821. This brother continued to hold office until his death in 1877, there having been in existence at the date of his original appointment one Lodge, but none at all for fifteen years preceding his decease.

Java

The Grand Lodge of Holland constituted a Lodge — “Star in the East” — in this Island in 1769. There are no precise records, but it is known that others sprung up in the Capitol and larger towns. There was erected at Batavia in 1771 a second Lodge, and at Samarang in 1801, and at Sourabaya, 1809, Charters were granted. In 1886 there were eight Lodges in Java governed by Brother T. H. Dei Kinderen, Deputy National Grand Master for the East Indies of the Netherlands.

Celebes

There was erected at Macassar, in 1883, under the Grand Lodge of Holland, one Lodge — “Arbeid Adelt” or in English, “Labor made noble.”

Borneo

An English Lodge — “Elopura” — was established in North Borneo, in 1885, at the station of the same name.

The Philippines

At Manilla, in 1886, there were four Lodges in existence in these Islands, one under the National Grand Orient, and three under the Grand Lodge of Spain. The latter formed a Province, and were subject to a Provincial Superintendent. Following the Spanish War there was a rapid increase in Lodges working under American-born Charters, and in 1912 the Grand Lodge of the Philippines was formed.

Persia

We learn from Thory that Askeri-Khan, Ambassador of the Shah at Paris, and who was himself admitted into Freemasonry in that city on November 24, 1808, took counsel with his French

brethren respecting the foundation of a Lodge at Ispahan.¹ Two years later we find another Persian — also an Ambassador — figuring in Masonic history. On June 15, 1810, "His Excellency Mirza Abul Hassan Khan" was granted the rank of Past Grand Master of the Grand Lodge of England.

This brother, then the representative sent from the Court of Persia to that of Great Britain, a great traveler both in Hindustan and Arabia, had also performed his devotions at Mecca. Going from Teheran he passed through Georgia, Armenia, and Antolia. At Constantinople he embarked in a British war vessel, and reached England in December, 1809.

Sir Gore Ousely was selected to attend upon the Mirza as "Mehmander" — an officer of distinction, whose duty it is to receive and entertain foreign princes and other illustrious personages. Brother Ousely in the following year, 1810, received the appointment of Ambassador to the Shah of Persia, and was also granted an English Patent as Provincial Grand Master for that country. But no Lodges were established in Persia at any time by the Grand Lodge of England, nor — so far as the evidence goes — by any other outside authority. The Mirza Abul Hassan Khan was made a Freemason by Lord Moira in 1810. The *Freemason*, London, June 28, 1873, said on the authority of a Persian military officer then pursuing his studies in Berlin, that nearly all the members of the Court of Teheran were brethren of our Society.

The Straits Settlements

The Duke of Athol established Neptune Lodge, No. 344, at Penang (or Prince of Wales Island) by Warrant, September 6, 1809, but this Lodge became extinct in 1819. Three years later a Military Lodge, "Humanity with Courage," was given a Warrant from Bengal. This body became irregular by the initiation of civilians, and the Duke of Sussex renewed the Charter of the Athol Lodge, which flourished for a time but fell into decay, and was erased, together with another Lodge, "Neptune," also at Penang — erected in 1850 — No. 846 on the English roll, March 5, 1862. Another Lodge in this Settlement is No. 1555, warranted by the Grand Lodge of England in 1875.

¹ "Acta Latomorum," Vol. i, p. 237.

In Malacca a Lodge was formed under the Provincial Grand Lodge of Bengal in 1825, but this Lodge never secured a place on the general list. At Singapore, English Lodges were established in 1845, 1858, and 1867, "Zetland in the East," "Fidelity," and "St. George," Nos. 748, 1042, and 1152. Of these the first and last survived, and together with the Lodge at Penang, they comprised the Province of the Eastern Archipelago, of which Brother W. H. Read was appointed the first Provincial Grand Master in 1858.

Cochin-China

This being a French dependency, a Lodge, "Le Reveil de l'Orient" (the Awakening of the East), was established by Warrant of the Grand Orient of France on October 22, 1868.

China

During the 18th century two Lodges of foreign origin were constituted in the Celestial Empire — the Lodge of "Amity," No. 407, under English authority, and "Elizabeth" Lodge under a Swedish Warrant. The former was instituted in 1767, the latter in 1788; and in each case the place of assembly was Canton. The English Lodge was not carried forward at the Union of the English Grand Lodges in 1813, and "Elizabeth" Lodge came to an ending 1812.

The next Lodge on Chinese soil was the "Royal Sussex," No. 735, at Canton, for which a Warrant was granted by the United Grand Lodge of England in 1844. A second Lodge, "Zetland," No. 768, was established at Hong Kong under the same sanction, in 1846; and a third, "Northern Lodge of China," at Shanghai, in 1849. No further increase of Lodges took place until 1864, when two were added to the English roll, at Hong Kong and Shanghai respectively; and one each at the latter port under the Grand Lodges of Scotland and Massachusetts.

The progress of the Craft in the "Middle Kingdom" has since been marked, but uneventful, Freemasonry centering its light within the British Colony of Hong Kong, and the various ports of the mainland opened up by treaty to the merchants of foreign powers. Brother Samuel Rawson was appointed by Lord Zetland as Provincial Grand Master for China in 1847. A second

Province was carved out of the old one in 1877, by the appointment of Brother Cornelius Thorne as District Grand Master for Northern China.

In 1886 there were in existence at Victoria (Hong Kong) and the Chinese treaty ports thirteen English, one American, and four Scottish Lodges; and with a solitary exception — No. 1217, at Ningpo, formed in 1868, under the Grand Lodge of England, but now extinct — the Lodges erected in China or Hong Kong since the revival of Freemasonry in the Far East in 1844 maintained activity. There has been organized a District Grand Lodge of China under the Massachusetts Constitution.

Japan

English Lodges bearing the following numbers were instituted at Yokohama, 1092 and 1263, in 1866 and 1869; at Yeddo (later extinct), 1344, in 1870; at Kobe, 1401, in 1872; and at Tokio, 2015, in 1883. These are subject to a Provincial Grand Master who was appointed in 1873. There were also three Lodges instituted under the Grand Lodge of Scotland, No. 498, in 1870, at Kobe; No. 640, in 1879, at Yokohama, and No. 710, in 1884, at Nagasaki.

CHAPTER ONE HUNDRED TWENTY-THREE

FREEMASONRY IN AFRICA

Cape Colony



RIOR to the acquisition of this Colony by Great Britain, two Dutch Lodges had been erected at Cape Town, in 1772, Lodge "Of Good Hope," and 1802, Lodge "Of Good Trust." While these survived, several other Lodges under the same jurisdiction passed away.

The "Antient" and the "Modern" Grand Lodges of England established at Cape Town, the capital, the following Lodges in 1811 and 1812 — the "British" Lodge, No. 629, under the old sanction, in the former year; and the "Cape of Good Hope" Lodge in the latter year under an Athol Warrant in the Tenth Battalion of the Royal Artillery.

A pioneer band of English settlers arrived in 1820. The following year a second stationary Lodge, under the United Grand Lodge of England, "Hope," No. 727, was instituted at Cape Town, where, also, a Lodge bearing the same name, under the Grand Orient of France, sprang up on November 10, 1824. A third English Lodge, "Albany," No. 817, was established at Grahamstown in 1828. The official records of the United Grand Lodge of England show that the Dutch Lodges received the English brethren with open arms, and with great satisfaction. When English Freemasonry had increased, and it was considered right to form a Provincial Grand Lodge, the brother selected for the office of Provincial Grand Master was the Deputy Grand Master of the Netherlands, who continued till his death to hold the two appointments. This was Sir John Truter, who received an English Patent in 1829. An earlier Provincial Grand Master under England, Richard Blake, had been appointed in 1801. Between 1828 and 1850 there was no increase of the Lodges. In

the latter year a revival set in, and during the ten-year period of 1851 to 1860, six Lodges were warranted by the Grand Lodge of England.

To the jurisdictions already existing (those of Holland and England), was added that of Scotland, under the Grand Lodge of which country a Lodge, "Southern Cross," No. 398, was instituted in 1860 at Cape Town. Shortly afterwards, in a single year (1863), two Dutch Lodges were established in Cape Colony, and one at Bloemfontein, in the Orange Free State. This period coincides with the appointment, after an interval, of the Hon. Richard Southey as Provincial Grand Master under the Grand Lodge of England.

Commencing with the jurisdiction of England between 1860 down to the close of 1885, sixty-two Lodges were added to the roll. The number in South Africa was divided into an Eastern Division, Western Division, Natal, and some not subject to any provincial authority. These latter were formerly under the District Grand Lodge of Griqualand (later abolished), and two, No. 1022, at Bloemfontein (Orange Free State), and 1747, at Pretoria (Transvaal), were situated in foreign territory. Within the same period, 1860 to 1885, twelve Lodges were established under the Grand Lodge of Scotland, and formed a Masonic District (or Province). The Dutch Masonic Calendar for 1886 showed twenty-four Lodges in South Africa. We have seen that of these Lodges, two were established before 1803, and three in 1863. These Lodges were distributed throughout the British possessions, and the various Boer Republics, as follows, namely: In British South Africa, sixteen; in the Orange Free State, four; and in the Transvaal, four; and at the head of all was placed a Deputy National Grand Master, Brother J. H. Hofmeijr, at Cape Town.

Between the English and Dutch Freemasons at the Cape, there have always been the most friendly relations. The District Grand Lodge under England was reërected in 1863, and there assisted at the ceremony the Deputy Grand Master under the Grand Lodge of the Netherlands. The Dutch Fraternity placed their Masonic Hall at the disposal of the English brethren. For a long time it was the custom on St. John's Day for the English and Dutch Freemasons to assemble at different hours of the day so that the brethren might be present at both meetings. On June

5, 1867, there was stated at a Communication of the Grand Lodge of England that

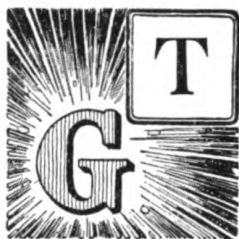
Recently an objection has been raised by some of the younger English Freemasons against the establishment of some new Lodges lately formed by the Dutch, on the ground that the Convention of 1770 prohibits their doing so, the Cape now being an English possession, and having been so since the early part of the present century. In this view, the District Grand Lodge does not seem to participate. That body is anxious that the amicable relations that have so long subsisted between the English and Dutch Freemasons should continue. . . . After setting the foregoing facts before the Grand Lodge, the Grand Registrar expressed an opinion that whatever might have been the intention of the Convention of 1770, it had not been acted on in the Cape Colony, but that the Grand Master of England, by appointing the Deputy Grand Master of the Netherlands to be his Provincial Grand Master over English Lodges, virtually recognized the Dutch Lodges. It must be taken for granted that both the contracting parties have tacitly consented that it should not apply to the Cape. He was of opinion that as both parties seem to have considered that the Cape was neutral ground, and the existence of two Grand Lodges having been allowed to continue side by side, it would be for the benefit of the Brethren in that Colony, that as they have gone on working as friends and brothers, they should continue to do so.

Thereupon a resolution agreeing with the facts stated by the Grand Registrar and approving his suggestion was put and unanimously adopted.

CHAPTER ONE HUNDRED TWENTY-FOUR

FREEMASONRY IN AUSTRALASIA

New South Wales



THE Lodge of "Social and Military Virtues"—No. 227 on the roll of the Grand Lodge of Ireland—attached to the 46th Foot in 1752, after undergoing many hardships, was at work in the same regiment at Sydney in 1816. This led the way for the establishment of stationary Lodges, and Irish Warrants were issued to Nos. 260, "Australian Social," in 1820, and 266, "Leinster," in 1824. The third (strictly Colonial) Lodge, No. 820, "Australia," was established by the Grand Lodge of England in 1828. The last named Lodge, as well as the Irish Lodges, met at Sydney, the capital. The first Lodge established in any other part of the Colony was No. 668, "St. John," constituted at Paramatta in 1838, and the second, No. 697, the Lodge "Australia Felix," at Melbourne—then included in the government of New South Wales—1841. An Irish Lodge—No. 275—was instituted at Windsor in 1843, and in the same year, No. 408, "Australasian Kilwinning," at Melbourne, received a Charter from the Grand Lodge of Scotland.

During the two ten-year periods ensuing, there were issued Charters in the Colony for twenty-one English, eight Scottish, and two Irish Lodges. Between 1864 and 1885 there were added forty-seven English, forty-one Scottish, and four Irish Lodges. Up to 1886 there were seventy-four English, one Irish, and fifty Scottish active Lodges. An English Provincial Grand Master was appointed in 1839, and one for the Grand Lodge of Scotland in 1855, and that of Ireland in 1858.

The question of separation from the Mother Grand Lodges was first formerly mooted in Victoria. But for some years there

*FIRST VIEW OF JERUSALEM BY THE CRUSADERS FROM THE
HILL OF EMMAUS, JUNE 10, 1099*
Jerusalem!! Jerusalem!! It Is the Will of God!!! It Is the Will of God!!!



had existed in Sydney a body styling itself "the Grand Lodge of New South Wales," formed from the great majority of a regular Lodge, "St. Andrew's." The body undertook to make, pass, and raise Freemasons, grant Charters, and issue Certificates.

Representatives of twelve or thirteen Scottish and Irish Lodges met at Sydney on December 3, 1877, and established another Grand Lodge of New South Wales, to which, however, the pre-existing body of the same name eventually made submission, and accepted an ordinary Lodge Warrant at its hands. At this time there were eighty-six regular Lodges in the Colony; English, forty-seven; Scottish, thirty; and Irish, nine. The thirteen Lodges which thus assumed to control the dissenting majority of seventy-three, sheltered themselves under a peculiar construction they made of a principle of Masonic law. This was that any three Lodges in a territory "Masonically unoccupied"—the three jurisdictions already existing being thus ignored—could form themselves into a Grand Lodge, and that when so formed, the remaining Lodges—opposed to the movement—were they one hundred or one thousand in number, would be irregular!

James F. Farnell, appointed Provincial Grand Master under the Grand Lodge of Ireland, 1869, was a leader in this "misguided and untimely" (as one District Grand Secretary described it) movement. The flag of independence was first raised by the Irish Lodges. While there were great disadvantages in having the Australian Lodges working under Warrants from distant Grand Lodges, still there were reasons, not entirely sentimental, which raised opposition to separation from the earlier existing Grand Lodges. Whenever matters are in proper condition for the erection of an independent Grand Lodge, the matter happily matures and a large majority of the Lodges and brethren interested will unite therewith. Should, however, the movement be premature, the outcome of the agitation will largely depend upon the character and influence of the leaders.

Brother Farnell for twenty years was a member of the parliament of New South Wales, and was also Prime Minister, but does not seem to have had great influence as a Freemason. The Irish Province of New South Wales had its affairs in great confusion when he was elected Grand Master. Not the smallest of the motives which weighed with his supporters—Scotch as well as

Irish—seems to have been the disinclination to be taxed by (or remit fees to) the mother countries.

The new organization at the close of 1885 had been recognized as the only regular governing Masonic body in the Colony by thirty-eight Grand Lodges, chiefly American, but was refused recognition by the Grand Lodges of the British Islands.

The Grand Lodge of New South Wales that was founded later, on September 1, 1888, was a happy end to previous trouble and received general recognition.

Victoria

The Lodges of "Australia Felix" and of "Australasia" (later recorded as Nos. 474 and 530) were established at Melbourne by the Grand Lodge of England in 1841 and 1846. Scotch Freemasonry obtained a footing in the same city—with "Australasian Kilwinning" Lodge—in 1843; and an Irish Lodge—"Hiram," No. 349—was also chartered there in 1847. The same year a third English Lodge, apparently the fifth Victorian Lodge—"Unity and Prudence," No. 801—was constituted at Geelong. After this the Craft advanced in prosperity by leaps and bounds. Thirty-six English Lodges were added to the list between 1847 and the close of 1862; twenty-eight during the next thirteen years, and twenty within the ten-year period commencing on January 1, 1876. During similar intervals of time, the Irish Warrants granted in the Colony were twelve, seven, and three; and the Scottish, three each in the first two periods, and two in the last.

The first Provincial Grand Master of Victoria (or Australia Felix) was the Hon. J. E. Murray. The date of his appointment by the Grand Lodge of Scotland was not recorded, but he was succeeded by Brother J. H. Ross, August 3, 1846. A later District Grand Master was Sir W. J. Clarke who received his Scotch Patent in 1883. English and Irish Provinces were established in 1855 and 1856. The following was the succession of English Provincial (later, District) Grand Masters: Captain (then Major-General Sir Andrew) Clarke, 1855; Captain F. C. Standish, 1861; and Sir W. J. Clarke, 1883. The rulers of the Irish Province were J. T. Smith, 1856 to 1879; and from 1880, Sir W. J. Clarke.

The Lodges at work in 1886 under the three jurisdictions, all of which were in a manner united under a single Provincial Grand Master, were English, ninety-one; Irish, seventeen; and Scotch, twelve (including one in Levuka, Fiji).

The idea of forming an independent Grand Lodge of Victoria seems to have been first launched in 1863. After encountering the opposition of the Earl of Zetland, the project was debated on March 2, 1864, in the Grand Lodge of England, by which body a resolution was passed declaring its "strong disapprobation" of the proposed secession. One speaker, John Havers, declared that "every new Grand Lodge was the forerunner of new and conflicting Degrees. It was a stone pulled away from the foundations of Freemasonry, and opened another door for inroads and innovations"; and he exhorted the brethren in Victoria to "remember that union was strength, and universality one of the watchwords of Freemasonry."

The agitation for a local Grand Lodge was renewed in 1876, but again slumbered until 1883 when the scheme was carried into effect by a minority of the Lodges. In the latter year a meeting was held, and a Masonic Union of Victoria formed on April 27th. At this time there were seventy English, fifteen Irish, and ten Scotch Lodges in the Colony—total, ninety-five. On June 19th certain delegates met, and the adhesion of eighteen Lodges, twelve Irish, five Scottish, and one English, to the cause was announced. But the number was reduced by the subtraction of the English Lodge and one other, which were by error named in the proceedings. It was resolved "that the date of founding the Grand Lodge of Victoria should be July 2, 1883." Thus we find sixteen Lodges, with an estimated membership of about eight hundred and forty, transforming themselves into the governing body of a territory containing ninety-five Lodges, and a membership of five thousand!

This organization had a following of about twenty subordinate Lodges; and by seventeen Grand Lodges the "Grand Lodge of Victoria" had been duly recognized at the close of 1885, as the supreme Masonic authority in this Australian Colony. At the same time Brother G. Coppin entered upon the second year of his Grand Mastership, being installed, November 4th, in the presence of the Grand Masters of New South Wales and South Australia.

The English, Irish, and Scottish Lodges, which remained true to their former allegiance, united under a single Provincial (or District) Grand Master, Sir W. J. Clarke.

March 21, 1889, the Grand Lodge of Victoria came into being and has most effectively united the brethren of that very important section of Australia.

South Australia

The South Australian Lodge of "Friendship," Adelaide, No. 613 (and later, No. 423), on the roll of the Grand Lodge of England, was constituted at the British metropolis, London, in 1834. The founders were all in London at the time, and two persons, afterwards Sir John Morphett, President of the Legislative Council, and Sir D. R. Hansen, Chief Justice of the Colony, were initiated.

A second English Lodge was established at Adelaide in 1844, and in the same year, also at the capital, a Scotch one. In 1855 the first Irish Charter was received in the Colony.

The total number of Lodges formed in South Australia up to 1883 was as follows: English, twenty active, one extinct; Irish, seven active, three extinct; and Scotch, six, all active. These increased in 1913 to some 72 Lodges under the Grand Lodge of South Australia.

The initiative in forming a Province was taken by Scotland in 1846, a step followed by England in 1848, and Ireland in 1860.

There were symptoms to be noted in 1883 that the unfortunate example set by a minority of the Lodges in the near-by Colonies of New South Wales and Victoria, in assuming the authority which should belong to the majority, would be followed in South Australia. The nearness of this danger induced Brother H. M. Addison to form a Masonic Union. His labors resulted—April 16, 1884—in a Convention of eighty-five delegates, representing twenty-eight Lodges, by whom the Grand Lodge of South Australia was established.

The proceedings of the Executive Committee of the Masonic Union were characterized throughout by the most careful regularity and these efforts were crowned by a most gratifying unanimity of feeling on the part of the Lodges. A resolution in favor of independence was carried without a dissenting vote in eighteen English, four Irish, and six Scottish Lodges, and with a single

objector in one English, and with two objectors in one Irish, Lodge. In the sole remaining Lodge under England, and in the "Mostyn" under Ireland, a majority of the members joined the Union. Thus, in effect, out of a grand total of thirty-three Lodges under the three British jurisdictions, only a single Lodge—No. 363—"Duke of Leinster," adhered to its former allegiance.

The new Grand Lodge (besides the usual recognition by American Grand Bodies) has been admitted to fraternal relations with the Grand Lodges of England, Ireland, and Scotland. The privilege, however, accorded by the last named in August, 1885, was cancelled in the November following. This proceeding, there is every reason to believe, arising out of the action of the Colonial Grand Lodge in recognizing the authority of the first Grand Lodge of New South Wales—the irregular establishment of which, it was declared by Brother Addison, at the formation of the Masonic Union in Adelaide, July 30, 1883, would, if imitated, "bring Freemasonry in South Australia into disrepute throughout the world."

The Hon. S. J. Way, Chief Justice of the Colony, and Mr. J. H. Cunningham, formerly District Grand Secretary (England), were chosen Grand Master and Grand Secretary respectively, at the foundation of the Grand Lodge. The subordinate Lodges had up to 1913 grown to 72 in number.

Queensland

The "North Australian" Lodge was established at Brisbane by the Grand Lodge of England in 1859, and two others under Irish and Scotch Warrants, were constituted at the same town in 1864.

Each jurisdiction was represented by a Provincial (or District) Grand Master and the number of Lodges about 1885 was as follows: English, twenty-six active, two extinct; Irish, eleven active, three extinct; and Scottish, twelve, all active.

The various Lodges in due course considered the advisability of forming a Grand Body and in 1903 the Grand Lodge of Queensland was organized, which in 1913 had 72 Lodges.

West Australia

Eight lodges were formed in this Colony. The first of these Lodges—"St. John," No. 712—was established at Perth in

1842. Seven of these survived, and being included in no Province, reported direct to the Grand Lodge of England, which in this instance has not had the exercise of concurrent jurisdiction by other Grand Bodies, with the exception of a Lodge at Perth constituted by the Grand Lodge of Ireland in 1896.

A Grand Lodge of Western Australia has been organized and in 1913 had 94 Lodges.

Tasmania

Lodges under the Grand Lodge of Ireland were established at Hobart Town in 1823, 1829, 1833, and 1834, but the three earliest of the series became extinct. A fourth Lodge under the same sanction was constituted at Launceston in 1843. Not until 1846 did English Freemasonry obtain a footing on the Island. In that year "Tasmanian Union," No. 781, was formed at Hobart Town, and a second English Lodge—"Hope"—sprang up (in the first instance under a Dispensation from Sydney) in 1852. In the following year the Rev. R. K. Ewing became the Master of the latter Lodge, and in 1856 the Lodges of "Faith" and "Charity" were carved out of it—Brother Ewing then becoming, on their joint petition, Provincial Grand Master. The other English Lodge—"Tasmanian Union"—objecting to these proceedings as having been carried on in an underhand way, was suspended by the Provincial Grand Master, and remained closed for nine months.

The unhappy strife thus begun nearly put an end to English Freemasonry in Launceston. However, there was a revival, and in 1876 the Grand Lodge of Scotland also began to charter Lodges on the Island, where there were four thriving in 1885 under its jurisdiction. These were included in the Province of New South Wales. The Grand Lodges of England and Ireland had each a roll of seven Lodges on the Island, one under the former body, and four under the latter, having surrendered their Charters. The English Provincial Grand Lodge died on the removal of Brother Ewing to Victoria, but a new one was established under Brother W. S. Hammond in 1875. The Irish Lodges were constituted into a Province in 1884.

The Grand Lodge of Tasmania was duly organized on June 26, 1890.

New Zealand

The first European landed at New Zealand in 1769, the first British settlement being made in 1814. The first Lodge in the Colony, "Française Primitive Antipodienne"—(the first French Lodge of the Opposite Side of the Earth), was founded at Akaroa by the Supreme Council of France on August 29, 1843; the second, "Ara," at Auckland, by the Grand Lodge of Ireland in 1844; and the third, "New Zealand Pacific," by the Grand Lodge of England in 1845. No further Charters were issued until 1852 when English Lodges were established in Lyttelton, and Christchurch. Others sprang up at New Plymouth and Auckland in 1856, at Wanganui in 1857, and at Nelson and Kaiapoi in 1858.

An Irish Lodge (the second in the Colony) was formed in 1858 at Napier, and in 1860 an English one at Dunedin—where also the first Scotch Lodge was established in 1861. Between 1860 and 1875 there were warranted in the Colony twenty-five English, eight Irish, and twenty-one Scotch Lodges; while in the ten years ending January 1, 1886, the numbers credited to these sources were in their order, forty-seven, seven, and thirty-two.

Lodges in New Zealand may be conveniently classified according to the Masonic Provinces to which they belonged. Of the latter there were five English and three Scottish, later on these were named Districts, in order to distinguish them from bodies of a like character in Great Britain. There was also one Irish Province or District to which the more familiar title of Provincial Grand Lodge was applied.

While some English and Irish Lodges preferred to maintain the home ties with the Grand Lodges of these countries there were many who desired independence and therefore the Grand Lodge of New Zealand was constituted on April 29, 1890. In 1912 we find this Grand body had 194 Lodges. There were at the same time 42 Lodges in the English Districts, and 5 Lodges in the Irish group, these being independent of the Grand Lodge of New Zealand but working in harmony therewith.

Oceania

Fiji Islands.—The formation of a Lodge, "Polynesia," at Levuka, with the assent of the native king, was announced to the Masonic world in a circular dated March 12, 1872. The Islands

were annexed to Great Britain in 1874, and on February 1, 1875, a Scottish Charter, No. 562, was granted to a Lodge bearing the same name and meeting at the same place as the self-constituted body of 1872. This was comprised in the Masonic Province of Victoria. A second British Lodge, No. 1931, Suvahna Viti Levu, was established in the archipelago by the Grand Lodge of England in 1881.

Marquesas Islands.—A Lodge which has long since ceased to exist, "L'Amitié" (Friendship),—was established at Nukahiva by the Grand Orient of France in 1850.

New Caledonia.—This Island was taken over by France in 1854, and was used for some years as a settlement for criminals. At Noumea, the chief town and the seat of government, there were established two Lodges, "L'Union Calédonienne," and No. 1864, "Western Polynesia." The former was established by the Grand Orient of France in September 26, 1868, and the latter (which later included the Masonic Province of New South Wales) by the Grand Lodge of England in 1880.

Sandwich or Hawaiian Islands.—In 1875 there were three Lodges in this group: "Le Progres de l'Océanie," erected by Warrant of the Supreme Council of France in 1850; and the Hawaiian and Wailukee Lodges, under the jurisdiction of the Grand Lodge of California. The last named is "Maui"; the others met at Honolulu, the capital, where they had a hall in common. The earliest of the two American Lodges (Hawaiian) was formed in 1852. These three Lodges are composed of natives, Americans, Englishmen, and Germans, between whom the most friendly relations existed.

King Kalakaua was an active member of "Le Progres de l'Océanie," and also his brother, William Pitt Leleihoku, of the Hawaiian Lodge. The former visited many foreign countries and showed great interest in Freemasonry while on his travels. On January 7, 1874, he was entertained by Columbian Lodge of Boston, Massachusetts, and on May 22, 1881, by the National Grand Lodge of Egypt. By the latter body the King was elected an Honorary Grand Master. He afterwards delivered a lengthy oration, in which he expressed his belief in Egypt being the cradle both of Operative and Speculative Freemasonry.

A Lodge, "Marques de Pombal," was established at Hilo-Honomu by the Grand Orient of Portugal in 1903.

Society Islands. — Freemasonry was introduced into Papeete, the chief town of Tahiti (or Otaheiti), the largest of the Society group, by the Grand Orient of France in 1834. A Chapter, "L'Océanie Française," was established in that year, and a Lodge of the same name in 1842. The labors of these bodies were irregular, the latter having been revived in 1850, and the former in 1857. Both Lodge and Chapter are now extinct.

A Lodge, "Libre Pense" (Free Thought), was established at Papeete on February 6, 1905, by the Grand Orient of France. The Grand Lodge of France established at the same town two Lodges, "L'Océanie Française" (French Oceania), in 1903, and "Veritas" (Truth), in 1907.

Timor Island.—The Grand Orient of Portugal (Lusitanien Uni) established a Lodge, "Oceania," at this Portuguese Colony in 1910.

GENERAL INDEX

The following references are by pages and these are quickly found as the numbers on back of each volume show plainly where every page is located. Where several items are grouped under one heading they are for the reader's convenience arranged in alphabetical order.

A

- ABBÉ**, Robin on Initiations, 199
ABBÉ, Terrasson's Sethas shows Initiation of Egyptian Prince in Mysteries, 201
ABBAY of Kilwinning, 664
ABBOT and Master Mason, Contract of, 828
ABIF,
 Hiram, 120, 126, 141, 143, 147, 149, 160, 443
 Hiram, as Chief Master Mason, 445
 Hiram, as Dionysus, 181
 Hiram, Legend of, 145, 146, 436
 Hiram, Member of Dionysiads, 179
 Hiram; Solomon, Hiram of Tyre, and, 163
ABLUTION, or Cleansing, among Druids, 217
ABLUTION or Lustration as Religious Rite, 190
ABRAC, 386
ABRAHAM and Euclid, 75
ABRAHAM and Euclid as Craftsmen, 71
ABRAXAS, 400, 426
ACACIA and Akakia, 144
ACCEPTED,
 Free and, 1218
 Made, and passed, 1035
 Mason, Meaning of, 650
 Masons, Free and, Earliest, 149
 Masons, Magistri Comacini and, 743
 Meaning of Free and, 650
ACCEPTION, Acception, or Initiation, 650
ACCEPTION and Acception, 652
ACCEPTION, Acception or Initiation, 650
ACCEPTION and Acception, 652
ACCEPTION, Certificate of Previous, 656
ACTUAL and Virtual Past Masters, 1362
ACTUAL Past Masters, 1391
ADAM, Anderson's History begins with, 124
ADAMS, John, and Andrew Jackson, 2058
ADAMS, John, attacks Freemasons, 2058
ADDITIONAL Degrees for Blue Lodge, 1482
ADMISSION in Gild of St. Catherine, 609
ADMITTED, Making and, 1035
ADON, 82
ADONIRAM, 82
ADON Hieronymus and Walkan, 809
ADON, Hiram, the Lord or Master Hiram, 83
ADONIRAM, the Lord Hiram, 442
ADONIS, Syria had Mysteries of, 187
ADOPTIVE Masonry for North America, Supreme Council of Ancient Rite of, 2002
ADOPTIVE Rite, Supreme Grand Council of the World, 2002
ADORATION of Heavenly Bodies, 2068
ADULTERINE Gilds, 607
ADVANCED and Exalted, 1365
AFFILIATION and Initiation, 650
AFRICA, Freemasonry in, 2291
AFRICAN Lodge
 Becomes Independent, 2026
 Charter of, 2028
 Declares Independence, 2030
 English Charter for, 2025
 Grand Lodge of England erases, 2026
 Herring on, 2032
 Moore on Charter of, 2032
 Warrant for, 2036
AGAPAE or Love Feasts, 589
AGE of Degree of Select Master, 1716
AGE of Third Degree, 1038
AGRIPPA, Heinrich, Biography of, 335, 371
AHIMAN Rezon, 432, 1190, 1191, 1192, 1360
AHIMAN Rezon, Lawrence Dermott's Book of Constitutions of his Grand Lodge, 62
AHIMAN Rezon, meaning of, 432
AIR, Water or Fire, Purification by, 2097
AITCHESON-HAVEN Lodge of Musselburg, 1177
AITCHESON-HAVEN Manuscript, 16
AJUON, 82
AKAKIA and Acacia, 144
ALABAMA,
 First Chapters in, 1633
 First Commanderies in, 1774
 First Councils in, 1735
 First Lodges in, 1520
 Grand Chapter of, organized, 1633
 Grand Commandery of, organized, 1774
 Grand Council of, organized, 1735
 Grand Lodge of, organized, 1520
 Scottish Rite bodies in, 1917
ALASKA,
 Diploma has curious use in, 1523
 First Chapters in, 1634
 First Commandery in, 1774
 First Council in, 1735
 First Lodges in, 1522
 Scottish Rite bodies in, 1918
ALBERTA,
 First Lodges in, 2177
 Grand Lodge of, organized, 2177
ALCHEMY, called the Hermetic Science, 54
ALDEMAR, Godfrey de St., 240
ALEXANDER Deuchar, 670
ALEXANDER Lenoir, traces Freemasonry from the Ancient Mysteries, 200
ALFRED, King, revives Arts and Sciences, 584

- ALLEGORY, Death of Osiris, shown in, 177
 ALLEGORY of Third Degree, Hutchinson on, 143
 ALLEGORY, Pagan Mysteries dramatized, 192
 ALLEGORICAL death of Bacchus, 177
 ALLEGORICAL recovery of lost Word, 1350
 ALLEGORIES and Symbols, Secrets of, 916
 AL Mokanna, the Veiled Prophet, 1984
 ALNWICK Manuscript, 16
 ALPHABET, Nabathean Picture, 2071
 ALPHABETS Represent Objects, 2071
 AMAN, 82
 AMERICA,
 Degree of K. T., Mason in, 1486
 Degrees of Irish Lodges in, 1485
 Degrees of Rite Ecossais in, 1378
 General Grand Chapter of Royal Arch
 Masons for six Northern States of, 1408
 Grand Royal Arch Chapter of Northern
 States of, 1668
 Knight Templarism introduced, 1481
 North, Provincial Grand Master of
 Southern District of, 1536
 Officers in 1793 of Royal Arch Chapter in,
 1380
 Order of Knight of the Red Cross of
 Rome and Constantine in, 1423
 Phoenicians in, 1313
 Picture-Writing in, 2075
 Masonic Degrees known in 1793, 1382
 Mark Masters Lodges in, 863
 Rituals of Royal Arch in, 1380
 Royal Arch Freemasonry in, 1633
 Royal Arch Masonry introduced, 1367
 Royal Order in, 1959
 Saints John Patrons of Craft in, 35
 United States of, Grand Royal Arch
 Chapter for the, 1406
 Working of Freemasonry in, 1601
 AMERICAN,
 Army, Charter to Lodge in, 2021
 Chapter, Early Mention of Robes and
 Veils in, 1644
 Colonies, Antients Warrant Lodge in, 1367
 Colonies, Freemasons in, 1517
 Colonies, Lodges in, before issuing of
 Warrants by London Grand Lodge, 1331
 Degree of the Red Cross, 1414
 Degrees of the Commandery, 1399
 Doctrine that Masonic Territory is on
 State lines, European precedent for, 760
 Eagle Mark Lodge No. 1, 696
 Eagle Master Mark Lodge, 862
 Early, Diploma of Royal Arch and
 Knights Templar, 1492
 Encampments, First, 1497
 English and Scottish Lodges in China,
 2290
 English and, Officers of Chapters of Royal
 Arch, 1639
 Grand Lodge Jurisdiction, 2017
 Lodge, Earliest record of, held under
 English Warrant, 1367
 Lodge, First, held under English Warrant,
 1367
 Lodge, Gould on First, 1337
 Lodges before Price, Franklin, Ham-
 merton or Lacy, 1332
 AMERICAN,
 Lodges in Mexico, 2190
 Lodges, Royal Arch degree in, 1361
 Mark Degree origin, 1399
 Oldest, Lodge Account Book, 1601
 Red Cross Degree, Origin of, 1399
 Rite, 2127
 Rite, Webb as Founder of, 1400
 Revolution, Military Lodges, 1401
 Revolution, Masonic Military Lodge
 Warrant from British Regiment in, 1371
 Royal Arch Masonry under General
 Grand Chapter essentially, 1398
 System in Mexico, 2185
 Union Lodge, 1370, 1401, 1528, 1596
 Union Lodge, Chapter under, 1684
 Union Lodge at Morristown, 1589
 AMIENS, Robert de Lusarches, builder of
 Cathedral of, 728
 AMON, 82
 AMUN-Amn interpreted by Manetho, 2074
 ANACALYSIS, says Masons were Druids, 211
 ANALOGIES or similarities between Ancient
 Mysteries and Freemasonry, 204
 ANALYSIS of Primitive Ritual, 979
 ANCIENT and Accepted Scottish Rite, 1825
 ANCIENT and Accepted Rite, 1827
 ANCIENT and Accepted Rite, Masonic Knight-
 hood and the, 1454
 ANCIENT and Accepted Rite, Templarism and
 the, 1492
 ANCIENT Arabic Order Nobles of Mystic
 Shrine, 1973
 ANCIENT Craft Masonry, Circle of, 1732
 ANCIENT Fraternity of Freemasons in Ger-
 many, 758
 ANCIENT Grand Lodge of Canada organized,
 2174
 ANCIENT Mysteries, 119
 ANCIENT Mysteries and Freemasonry, 184,
 916
 ANCIENT Mysteries of Egypt, Greece or
 Persia, Freemasonry and the, 908
 ANCIENT Order of Scots Masonry, 1961
 ANCIENT Society of Freemasons, 1132
 ANCIENT Templars and modern Templar
 Masonry, 1470
 ANCIENS and Antients, 1180
 ANCIENS Moderns and, Controversy of, 1237
 ANDERSON,
 Bonai, or Builders in Stone, mentioned
 by, 82
 Brewster, Lyon corrects on Scottish
 Masonic History, 668
 Calls Freemason Noachida, 125
 Constitutions of Freemasons, 58
 Constitutions, Hiram Abif mentioned first
 in Masonic documents, 82
 Division of Temple Workmen, 171
 Euclid, 123
 History begins with Adam, 124
 James, and Desaguliers, 388
 Krause, Legend of Euclid, 73
 Krause, Temple Legends, 81
 Numbers Temple Workmen, 165
 Payne and Desaguliers, First Book of
 Constitutions due to, 967
 Regulations for Lodges, 969

- ANDERSON,
Theory of, 123
Version of the Babylon Legend, 60
ANDERSONIAN and York Constitutions, Tower of Babel in, 62
ANDREA, Johann Valentin, 351
ANDREA, Johann Valentin, Biography of, 322
ANDREW Michael Ramsay, Biography of, 1345
ANGLO-Saxon Church at York, 583
ANGLO-Saxon Gilds, 588
ANGLO-Saxon Gild Rules, 599
ANGLO-Saxons, Freemasonry among the, 569
ANNUAL Congregation of Masters, 639
ANNUAL Convocation of Craft, 946
ANNUAL Festival of Gild Patron Saint, 609
ANNUAL Meeting of Each Lodge Represented by Master and Wardens, 960
ANON, 82
ANSYREEK Society, 256
ANTEDILUVIAN MASONRY, 154
ANTIENET Craft Masonry, 1194
ANTIENET Lodge of Stirling, 1365
ANTIENET Masons, Royal Arch degree of, 1359
ANTIENET York Masons, 1184, 1215
ANTIENET York Masons of South Carolina, Grand Lodge organized, 1609
ANTIENETS Moderns and, in Cape Colony, 2291
Earliest Minute of Royal Arch Degree among, 1360
First Warrant issued by, 1186
Grand Lodge of, 1180
Warrant Lodge in American Colonies, 1367
ANTILLES, First Lodges in, 2211
ANTI-Masonic Conventions, 2056
ANTI-Masonic Newspapers, 2054
ANTI-Masonic Party, 2039
ANTI-Masonic Party, Henry Clay and the, 2055
ANTI-Masonic Period, 2039
ANTI-Masonry in Connecticut, 1529
ANTIQUITY, Independence of Lodge of, 1216
ANTIQUITY, Pure Freemasonry of, 138
ANTIQUITY of the Royal Order, 1970
ANTIQUITY of the Saxon Gilds, 593
APHANISMOS, the Death or Loss, 196
APPOINTMENTS made by Morin, 1872
APPRENTICES
Able-bodied in Gild, 645
Admitted Masters and Fellow Crafts in the Grand Lodge, 1208
Bondman, not received by Gild, 644
Charge, 1003
Companions and Masters in French Gilds, 708
Degree and Lustration in Mysteries, 190
Fellow Crafts and Foremen, Lyon classifies Masonic Marks for, 695
Freeborn and of Limbs Whole, 613
Gild, Masonic knowledge, 1002
Lodge of Kilwinning had Mason Word, 1000
London, Regulation of, 623
Mark loaned, in Germany, 853
Masons and, under Pope, 734
Operative, prohibited from Marrying, 698
Passing in 17th century, 698
Present at Admission of Fellow Crafts and Masters, 1004
APPRENTICES
Regulations for, in Strasburg Constitutions, 792
Scottish Freemasons and, 677
Seven years, 971
Select and use Mark, 697
Scottish, Mark given, 854
Yearly examination, 687
APPRENTICESHIP common to Gilds Maintained by Freemasons, 645
APPRENTICESHIP for Seven Years, 613, 623
APPRENTICESHIP in London Companies, 613
APRON, 620, 624
APRON, Scarlet, 1569
APRONS, Scarlet, of early Freemasons, 1393
APRONS, Washington's Masonic, 1623
ARCH of Enoch in Virginia, 1378
ARCH Masons and Square Masons, 996
ARCH, Royal. See Royal Arch
ARCH and Royal Arch Masons, 1365
ARCH and Royal Arch Excellent and Super-Excellent Masons in Virginia, 1386
ARCH, Royal, Third Degree and the, 192
ARCHITECTS of Lombardy, Gild of Builders, 43
ARCHITECTS, Pope creates corporations of Italian, 734
ARCHITECTURE,
Geometry, and, Symbols of Operative Freemasons Founded on, 916
Before 10th century, 721
Christian, Lindsay on Monopoly in, Conceded by the Popes, 797
Christian, Monopoly conceded by Popes to Freemasons of Como, 743
Ecclesiastical, Symbolical Language of, 752
Essenes not connected with, 499
Europe, in, 10th century, 720
Freemasonry, and, Geometry as the Foundation of, 803
Germany, in, from Italy, 748
Geometric Science and Secrets of, 796
Gothic, after Freemasons released from Church control, 767
Gothic, and the Corporation of Freemasons, 736
Gothic, and Freemasons, 814
Gothic, Freemasons as inventors of, 765
Gothic, Mediaeval Freemasons adopt Byzantine art and invented, 742
Gothic, Schlegel on, 766
Gothic symbolic style, 766
Gothic, Traveling Freemasons as Founders of, 202
History of German, 747
Lombardian, 725
Magistri Comacini, bring system of, to Germany, 748
Masonry another name for, 97
Masonic, Sidney Smith, Hope, Paley, and Willis, on uniformity of, 740
Mediaeval, Clergy and, 727
Mediaeval, Lombardy and, 722
Pope Sylvester and Geometric Science in, 796
Religion and Science, 749
Sir Christopher Wren on, 814
Under Charlemagne, 747
Under Clergy, 724

ARCHITECTURE,

Uniformity of Designs, 2100
ARCHITECTURAL symbolism, 801
ARCHITECTURAL history of York Minster, 1135
ARCHITECTURAL symbols, Church meaning, 915

ARGENTINE REPUBLIC,

First Lodges in, 2221
 Grand Lodge, 2223

ARGUMENT against Charter of Cologne, 780

ARIZONA,

First Chapters in, 1634
 First Commanderies in, 1774
 First Councils in, 1735
 First Lodges in, 1524
 Grand Chapter organized, 1634
 Grand Commandery organized, 1774
 Grand Lodge organized, 1524
 Scottish Rite bodies in, 1918

ARK, Mark and Link Degrees, 867

ARK Master, Royal, 1392

ARK Master, Royal Master and, 1719

ARKANSAS,

Albert Pike elected Grand High Priest, 1636

First Chapters in, 1636
 First Commanderies in, 1775
 First Councils in, 1736
 Grand Chapter organized, 1636
 Grand Commandery organized, 1775
 Grand Council organized, 1736
 Grand Lodge organized, 1525
 Order of High Priesthood in, 1712
 Scottish Rite bodies in, 1918

ARITHMETIC among Romans, 2106

ARITHMETIC, Onomantic, 2104

ARITHOMANCY, Divination by Numbers, 2104

ARMS of Christian Kings, 1426

ARMS adopted by Grand Lodge of England, 629

ARMS of the Freemasons, 629

ARMS of Grand Lodge of Freemasons in 1717, 629

ARMS of Orders of Christian Knighthood, 1426

ARMY, Scottish Rite bodies in, 1919

ARS Quatuor Coronatorum, 28

ART, Convents as conservators of, 728

ART of Geometry, Trade of the Builder or

Mason, and the Speculative Science, 102

ARTICLES of Union, 1260

ARTIFICERS, Dionysiasts as, on Asiatic theaters, 177

ARTISANS, Drama represented by, 1070

ARTS and Sciences, Greek Empire of Byzantium sends, to Western Europe, 733

ARTS and Sciences, revived by King Alfred, 584

ASHLAR, squared stone, 984

ASHMOLE, Elias

Freemasonry not founded by, 349

His initiation in a Speculative Lodge,

Rylands' proof of, 657

Initiation of, 340, 652, 653

Lilly, Wharton, and Oughtred, 337

Made Mason then admitted to Fellowship

of Freemasons, 655

Perfects relationship to Craft, 657

Ragon credits invention of Degrees to, 1021

ASHMOLE,

Ragon discusses, 288

Shows in 1646 and 1682 the organized

Craft met for ritualistic purposes, 676

Visits London Lodge, 343

ASIA, Freemasonry in, 2271

ASPIRANT in French Gilds, 709

ASSASSINS and Freemasons through the

Templars, Godfrey Higgins connects, 253

ASSASSINS and Templars, Color Symbolism

of, 265

ASSASSINS derive Doctrines from Sofis, 253

ASSASSINS, Essenes and Druses, 244

ASSASSINS, Theory that Templars derived

Doctrines and Ceremonies from, then

organized Freemasons, 268

ASSAY Essay or Trial piece of work, 686

ASSEMBLIES, General, made Laws for Craft,

641

ASSEMBLIES, Gild Congregations and the,

962

ASSEMBLIES and Lodges of Freemasons, 637

ASSEMBLY

Congregation or, 638

Every Master shall attend, 640

Freemasons elect Officers, 642

Freemasons of, in 1677, 634

General, Moses held, 155

Lodge and, Meetings, 656

Permanent Lodge called, 656

Yearly, of Masons' Company, 635

York, not by King Athelstan, 585

York, Prince Edwin and, 24

York, Prince Edwin called, 35

ASSIDEANS, 416

ASSOCIATE Grand Master Prince Cambacères,

1308

ASSOCIATIONS, Emperor forbids Mystical, 183

ASTROLOGERS and the Freemasons, 334

ASTROLOGY, Solomon and Science of, 85

ASSYRIA and Shinar, Freemasonry in, 125

ATHELSTAN and Edwin, 109

ATHELSTAN, Charter for Freemasons, 132

ATHENS and Mysteries of Demeter, 187

ATHOL, Atholl, and Athole, 1179

ATHOLE, Atholl, and Athol, 1179

ATHOLL Grand Lodge, 1179

ATHOLL Grand Lodge, Grand Masters of the,

1205

ATHOLL Grand Lodge, Grand Secretaries of,

1206

ATLANTIS, New, of Bacon, 330, 347

ATTALISTAE, Community of the, 178

AUM, 2134

AUSTRIA

First Lodges, in, 2236

Grand Orient of, organized, 2238

Lodges, met outside Country, 2238

Roman Catholic attempt to crush Craft

in, 2236

AUSTRIAN Emperor, Initiation of, 2255

AUSTRIAN Emperor limits number of Lodges,

2237

AUSTRIAN States, National Grand Lodge of,

2237

AUTHORITY of Stephen Morin, 1830

AVEBURY and Stonehenge, Monuments of,

220

AVIGNON, Council of, condemns Gilds, 625
AYNON and Aynone, 82

B

BABAUD-LARIBIERE, 1309
BABEL, Tower of, 65
BABYLON, Freemasonry in, 118
BABYLON Legend, Anderson Version of, 60
BABYLONIA and Operative Freemasonry, 65
BABYLONIAN Legend and Krause Manuscript, 61
BABYLONISH Legend in Manuscripts, 57
BACCHUS, Death of, the Explanation, 177
BACCHUS and Dionysus, Resurrection of, 181
BACCHUS, Rites in Britain, 219
BACON, Francis, Biography of, 322
BADEN at Mannheim, Grand Orient organized, 2247
BAHAMA Islands, First Lodges in, 2209
BAHAMA Islands, Provincial Grand Lodges, 2210
BALDWIN, Encampments of, 1453
BALDWIN, Encampment of, 1454
BALLOTING, Unanimous, 1145
BALTIMORE, Grand Council of Select Masons, 1721
BALTIMORE, Lodge of Perfection at, 1870
BALTIMORE, Maryland Encampment at, 1785
BANNER, Red Cross, 1437
BANQUET, Masonic, at Initiation in, 1598, 865
BAPTISMAL Ceremonial, 2095
BARBADOES, Provincial Grand Lodges, 2212
BAREND M. Spitzer, 1872
BARNEY, John, 1670
BARON von Hund and Rite of Strict Observance, 262, 275
BASILICA, Roman, Churches, 742
BASILIDES, Biography of, 386
BAUHÜTTE, Lodge, and Loge, 745
BAUHÜTTE and Hütte explained, 754
BAUHÜTTEN under Benedictine Monks, 755
BAUHÜTTEN, and the Steinmetzen, 753
BAURE, 1283
BAYREUTH, Grand Lodge of the Sun, 2253
BEAUFORT Encampment of South Carolina, 1490
BELGIAN Roman Catholic Bishop in Craft, 2240
BELGIUM
 First Lodges in, 2239
 Grand Lodge, organized, 2240
 Grand Orient, organized, 2240
 Supreme Council, organized, 2240
BELIEF in God, 33
BELTEIN Ceremony in Ireland, 2096
BENAIM, 82
BENEDICTINE Monks, Bauhütten under, 755
BENEDICTINE Monks and Ceremony, 785
BENEDICTINOS and Lavradios in Brazil, 2224
BENGAL
 District Grand Lodge, 2279
 Lodge of Delegates, 2278
 Provincial Grand Lodge, 2272
BENJAMIN Franklin, 1325
BERLIN Grand Lodges and Christians, 2247
BERLIN, National Grand Lodge organized, 2251

BEROSUS, 55
BEROSUS, Historian of the Chaldeans, 55
BERMUDA Islands, First Lodges in, 2210
BERMUDAS, Provincial Grand Lodge at, organized, 2211
BIBLE, 2081
BIBLE mentions communities of Craftsmen, 708
BIBLE, Divine Origin of, 2083
BIBLE, Duad, or Two, in, 2114
BIBLE, Morality of the, 2086
BIDEAUD, Antoine, 1885
BILLS of Mortality, 1338
BIOGRAPHY of St. Alban, 96
BIRTHPLACE of the Mark Degree, 878
BIRTHPLACE of Operative Freemasonry, 65
BISHOP, Pernambuco, attacks Freemasons, 2225
BLUE, Color, Chinese Philosophers on, 2113
BLUE Lodge, Additional Degrees for, 1482
BLUE and Red Masons, 996
BONAI, or Builders in Stone, and Anderson, 82
BONAIM, Builders, 82
BONEH, the Builder, 82
BODE, Johann J. C., 2247
BODE's Union of German Freemasons, 2247
BOGOTA, Supreme Council organized, 2228
BOILEAU, Stephen, or Etienne, 706
BOISSERÉE on Architects and Monks, 801
BOISSERÉE on Cologne and Strasburg, 769
BOISSERÉE, Sulpice, on Stonecutters in fraternity serving the Church, 749
BOLIVAR Prohibits Secret Societies, 2234
BOLIVIA, First Lodges in, 2223
BOMBAY, First Lodges in, 2282
BOMBAY Lodge, Passing the Chair in, 2282
BONDMAN not received as Apprentice by Gild, 644
BONNEVILLE, Chevalier de, 1828, 1841
BONNEVILLE, Nicholas de, Biography of, 329
BOOK of Constitutions, 13
BOOK of Constitutions of Free Masons, 1033
BORNEO, First Lodge in, 2287
BOSTON
 Encampment Knights of Red Cross, 1793
 Encampment Organized, 1503
 Gazette and "Widow's Only Son," 1328
 Mark Degree in 1792 records, 697
 Ritual of Royal Arch Degree, 1379
 Royal Arch Lodge of, 1668
 St. Andrew's Chapter, 1484, 1498
BOSWELL, William, Non-operative member, Lodge of Edinburgh in 1600, 688
BRAZILIAN Lodges, Ritual in, 2226
BRAZILIAN Orient, Grand, organized, 2224
BRAZIL
 Dom Pedro of, 2223
 First Lodges in, 2223
 Grand Orient, organized, 2223
 Supreme Council organized, 2224
BRENTANO's Theory of Gild Origin, 590
BRETHREN Borrow Lodge Charter to Meet, 2279
BRETHREN Bound by Touch of Relics, 601
BRETHREN Shot in Cuba, 2204
BREWSTER and Anderson on History, 668
BREWSTER on Freemasons and Essenes, 245
BREWSTER, Sir David, Biography of, 175

- BRISTOL, Order of Knights Templar in, 1454
 BRITAIN, Early Freemasonry in, 558
 BRITAIN and Gaul, Druidism of, 212
 BRITAIN and Pythagoras, 227
 BRITAIN, Rites of Bacchus in, 219
 BRITAIN, Roman Artificers Dedicate Temple, 562
 BRITHERING, 1028
 BRITHERING, the word defined, 685
 BRITISH authors on French Freemasonry, 1096
 BRITISH Columbia, First Lodges in, 2175
 BRITISH Columbia, Grand Lodge of, organized, 2175
 BRITISH Freemasons, Old Charges of, 13
 BRITISH Honduras, First Lodges in, 2211
 BRITISH Guiana, First Lodges in, 2229
 BRITISH Regiment and American Revolution, 1371
 BROTHERHOOD, Dionysiac, of Workmen, 156
 BROTHERS, Free, Oath of the, 605
 BRUCE, Eli, 2047
 BRUCE, Legend of, 272
 BRUNSWICK, Provincial Grand Lodge, 2249
 BUENOS Ayres, Roman Catholic Bishop attacks Freemasons in, 2222
 BUHLE, Johann Gottlieb, 367
 BUILDER, Master, Raising of the, 147
 BUILDER, Master, of Temple, 145
 BUILDERS at Como in Lombardy, 202
 BUILDERS of Como, Magistri Comacini, 745
 BUILDERS Mediaeval, Important Secrets of, 645
 BUILDERS, Mithraic Mysteries influenced, 203
 BUILDERS at Tyre, Fraternity of, 182
 BUILDING designs made by Bishops, 750
 BUILDING Corporations, Christian Character of, 41
 BUILDING Gilds of Venice, 745
 BUILDING Secrets of Freemasons, 797
 BULL, Papal, Freemasons and early, 752
 BULLS, meaning of, 1954
 BULLS, Papal, Authorizing Freemasons, 819
 BULLS to Masons, Popes and, 734
 BULLS, Papal, for Traveling Freemasons, 736, 737
 BURGHS, Wardens of Scottish, 669
 BURMAH, District Grand Lodge of, 2280
 BURNES, on Charter of Transmission, 277
 BUSH, Solomon, 1834
 BUSINESS of Lodge in Master's Degree, 1605
 BYRTHENE, 595
 BYZANTINE Art, Mediaeval Freemasons and, 742
 BYZANTIUM and Lombardy, in, 726
 BYZANTIUM and Europe, 733
- C**
- CABALISTS and Essenes, 246
 CABIRI, Mysteries of, showed Atys slain and restored, 188
 CABIRIC Rites, Sammes on Mysteries of, 2120
 CABLE-TOW, 2125
 CAEMENTARIORUM, Magister, or Master of Freemasons, 581
 CAEMENTARIOS, 582
 CAEMENTARIUS and Lapicida, 763
 CAEMENTARIUS or Leyare, 822
- CAEMENTARIUS or Operative Freemason, 581
 CALCOTT, Wellins, Biography of, 939
 CALCUTTA, Earl of Moira, in, 2276
 CALIFORNIA
 First Chapter in, 1636
 First Commanderies in, 1775
 First Councils in, 1736
 Grand Chapter organized, 1636
 Grand Commandery organized, 1775
 Grand Council organized, 1736
 First Lodges in, 1526
 Grand Lodge organized, 1526
 CAMBACÈRES, Associate Grand Master, 1308
 CAMBACÈRES, Sovereign Grand Commander, 1308
 CAMBRIDGE, Thanes' Gild at, 597
 CANAAN Freemasonry in Land of, 125
 CANADA
 Ancient Grand Lodge organized, 2174
 Capitular Masonry separates from Lodge, 1394
 Freemasonry in, 2164
 First Lodges in Ontario, 2172
 Grand Lodge of, in Quebec, 2174
 Grand Lodge, organized, 2172
 Master's Lodges in, held Chapters, 1393
 Principal Chapter Officers in West, 1393
 Upper, Grand Royal Arch Chapter of, 1394
 West, Grand Lodge organized, 2174
 CANAL ZONE
 First Commandery in, 1776
 First Council in, 1736
 History of, 2209
 Lodges in, 1574
 Massachusetts Grand Lodge at, 1574
 Scottish Rite bodies in, 1921
 CANDIDATE from Latin *candidus*, 1070
 CANDIDATE, Templars' test of, 1442
 CANDIDATES given gloves, 658
 CAPE COLONY
 Antients and Moderns in, 2291
 Dutch Lodges in, 2291
 Freemasonry in, 2291
 CAPITULA and Kapitelsweise, 783
 CAPITULAR Degrees, defined, 1411
 CAPITULAR Degrees, Validity of, 1494
 CAPITULAR Masonry separates from Lodge, 1394
 CARAUSIUS, Freemasonry revived under, 132
 CARAUSIUS, Legend of, 133
 CARIBBEE Islands, First Lodges in, 2211
 CARL Gotthelf, Biography of, 1422
 CARLILE, Richard, 167
 CARMICK's Manuscript, 1326
 CAROLINA, South, Provincial Grand Lodge, 1609
 CARPENTERS' Company, Coat-of-arms, 1316
 CARPENTERS' Gild Celebrate Mass, 630
 CARSON, Enoch T., on Grand Encampment, 1513
 CARSON on 1786 Constitutions, 1836
 CARTHAGENA, Supreme Council organized, 2228
 CASSIODORUS, Magnus Aurelius, 723
 CATECHISM of Operative Freemasons of England, Sloane Manuscript and, 978
 CATHEDRAL of Amiens, Builder of, 728

- CATHEDRAL, Christian and Jerusalem, 173
 CATHEDRAL of Cologne and Stonemasons, 770
 CATHEDRAL of Strasburg and Stonemasons, 757
 CATHEDRAL of Strasburg, Grandidier on, 757
 CATHEDRALS and Monasteries showing unity of designs, 666
 CAVES of Mount Moriah, 422
 CAXTON's edition of Polychronicon, 47
 CAXTON, William, 47
 CAYENNE, First Lodges in, 2230
 CELEBES, First Lodge in, 2287
 CEMENTARIORUM, Ordinario, 1117
 CENTRAL America, Freemasonry in, 2209
 CEORL, 598
 CERAN, St. Vrain, 1590
 CEREMONIES of Druids, Initiatory, 215
 CEREMONIES, French, 1275
 CEREMONIES, Masonic, in 17th Century, 661
 CEREMONIES, Mysteries all Dramatic in, 188
 CEREMONIES among Operative Freemasons, 995
 CEREMONIES of Recognition in Gild, 1317
 CEREMONIES, Union, Grand Lodges of England, 1255
 CEREMONY of Exaltation in Third degree, 1212
 CEREMONY of Mark Degree, Origin of, 696
 CEREMONY of Passing in 17th Century, 681
 CEREMONY of Table Lodge, 1278
 CERES, Isocrates approves Mysteries of, 188
 CERNEAU, Joseph, 1502, 1901, 1915
 CERNEAU, Joseph, Biography of, 1880
 CERNEAU's Joseph, Patent, 1503, 1881
 CERNEAU Supreme Council, 1915
 CERTIFICATE from Lodge in 17th Century, 654
 CERTIFICATE of Previous Acception, 656
 CESARE Cantu Storia di Como on Gilds, 744
 CEYLON, First Lodges in, 2286
 CHAILLOU de Jonville, 1284, 1832, 1872
 CHALDEES and Magi practiced Freemasonry, 125
 CHAMBER of Degrees in France, 1302
 CHAMBERLAIN Ritual of Ohio, 1712
 CHANCELLOR Prince Cambacérès, 1308
 CHANGE from Operative to Speculative, 882
 CHANGES in ritual, 1183
 CHAPTERS, FIRST
 Alabama, 1633
 Alaska, 1634
 Arkansas, 1636
 Arizona, 1634
 California, 1636
 Colorado, 1637
 Connecticut, 1637
 Dakota, 1639
 Delaware, 1640
 District of Columbia, 1643
 Florida, 1649
 Georgia, 1651
 Idaho, 1652
 Illinois, 1653
 Indiana, 1654
 Iowa, 1656
 Kansas, 1657
 Kentucky, 1658
 Louisiana, 1660
 CHAPTERS, FIRST
 Maine, 1664
 Maryland, 1665
 Massachusetts, 1668
 Mexico, 2187
 Michigan, 1670
 Minnesota, 1671
 Mississippi, 1671
 Missouri, 1673
 Montana, 1674
 Nevada, 1676
 New Hampshire, 1677
 New Jersey, 1678
 New York, 1680
 North Carolina, 1682
 North Dakota, 1683
 Ohio, 1684
 Oklahoma, 1685
 Pennsylvania, 1687
 Rhode Island, 1689
 South Carolina, 1690
 South Dakota, 1691
 Tennessee, 1691
 Texas, 1692
 Utah, 1696
 Vermont, 1696
 Virginia, 1698
 Washington, 1701
 West Virginia, 1702
 Wisconsin, 1702
 Wyoming, 1703
 CHARLEMAGNE, 554
 CHARLEMAGNE, Charles Martel and, 90, 555, 716
 CHARLEMAGNE, Möller on, 747
 CHARLEMAGNE, Rebold on Architecture of, 747
 CHARLEMAGNE, a supporter of the Craft, 90
 CHARLES E. Meyer on rituals, 1385
 CHARLES I. a Freemason, 129
 CHARLES II., Freemasonry revived, 129
 CHARLES XIII. Grand Master of Sweden, 2268
 CHARLES MARTEL
 Charlemagne and, 90, 555, 716
 Freemasonry in France and, 94
 Gild reference to, 716
 Grand Master of France, 93
 Namus Grecus Legend, 90
 Sends Craft to England, 91, 127
 Sundry references to, 23, 35, 159
 CHARGE, Apprentice, 1003
 CHARGES as a Historical Document, 919
 CHARGES at making of New Brethren, 968
 CHARGES in the Lansdowne Manuscript, 612
 CHARGES, Old, 13
 CHARGES of a Freemason, 945, 966
 CHARGES of a Freemason beyond Sea, 1031
 CHARITY a Feature of Gilds, 599
 CHARITY in all the Companies, 624
 CHARITY in the Gild of Smiths, 600
 CHARITY in Gild of St. Catherine, 610
 CHARITY in Grecian Gilds, 589
 CHARITY in Orky's Gild, 595
 CHARITY practiced by the Gild, 609
 CHARITY in the Tailors' Gild, 602
 CHARITY in Thames' Gild, 598

- CHARLESTON,**
 Circular of Supreme Council, 1871
 Register of Scottish Rite in 1802 at, 1847
 St. Andrew's Lodge at, 1486
 St. John's Mark Lodge at, 871
CHARLES W. Moore, 1328
CHARLES W. Moore on origin of Chapters, 1352
CHARLES Radcliffe, 1093
CHARLES Radcliffe, reputed Grand Master, 1269
CHAPTER
 American Union Lodge, 1684
 Control of Cryptic Degrees, 1740
 Degrees in Councils and, 1769
 Degrees and Fees, 1684
 Early, in Philadelphia, 1368
 Early, Officers' Duties, 1638
 Forbidden Cryptic Degrees, 1755
 General Grand, Dissolving the, 1411
 General Grand, Important Events, 1704
 Grand, of Kansas, 1658
 Master's Lodges in Canada held, 1393
 Master's Warrant for, 1367, 1378
 Meaning of, 1633
 Officers in 1793 of, 1380
 Principal Officers of, 1393
 Rose Croix, New York City, 1834, 1870
 Select Degree in, 1723, 1752, 1771
 Work, Council Degrees in, 1702
CHARTER,
 African Lodge, 2028, 2032
 African Lodge, Moore on, 2032
 Athelstan to Freemasons, 132
 Cologne, 762, 768, 781
 Cologne, Argument against, 780
 Freemasons Apply to Lodge for Use of, 2279
 Granted by Athelstan, 35
 Granted to Lodge in American Army, 2021
 Granted Women Lodges, 2201
 Issued by Deacons, Masters, and Free-
 men of Masons and Hammerman of
 Scotland, 671
 Mark Lodge, issued by Princes of Jeru-
 salem, 1381
 New, granted Masons' Company in 1677
 634
 Petition to Henry Price for, 1329
 St. Clair, 670, 1158
 St. Clair, explained by Mackey, 674
 Templar Encampment, authorizing con-
 ferring of Royal Arch Degree, 1366
 Transmission, from Jacques de Molay, 271
CHARTER Oak, Patriarchal Cross of, worn by
 Grand Commanders of Illinois, 1781
CHERUBIM, 2145
CHESEBORO, Nicholas G., 2044
CHESTERFIELD, Gild of the Smiths of, 600
CHETWODE Crawley Manuscript on initia-
 tion, 1072
CHETWODE Crawley doubts Ramsay being
 Freemason, 278
CHEVALIER Ramsay, 129, 1209
CHEVALIER d'Orient, 1302
CHEVALIER Rose Croix, 1302
CHIEF Builder of Temple of Solomon, 82
CHIEF Orders of Knighthood, 1425
CHILDREN of Maître Jacques, 159
CHILDREN of Père Soubise, 159
CHILDREN of Solomon, 159
CHILE,
 First Lodges in, 2226
 Grand Lodge, organized, 2227
 Massachusetts District Grand Lodge,
 1575
CHINA,
 English, American and Scottish Lodges
 in, 2290
 First Lodges in, 2289
 Massachusetts District Grand Lodge in,
 1575
 Scottish Rite bodies in, 1921
CHINESE Philosophers on Color Blue, 2113
CHINESE Writing, 2076
CHINSURA, Grand Lodge of Solomon at, 2273
CHRISHNA, 2089
CHRIST,
 Hutchinson on Third Degree and, 143
 Knights of, 241
 Master's Degree and, 146
 Morality Taught by, 2093
CHRISTIAN,
 Architecture Conceded by Popes to Free-
 masons, Monopoly in, 743, 797
 Cathedrals and Temple at Jerusalem, 173
 Character of Building Corporations, 41
 Churches, Early, uniformity, 740
 Dispensation, Death of Master Builder,
 143
 Explanation of Symbols, 145
 Gnosticism, 400
 Knighthood, Freemasonry and, 1425
 Knighthood, General History of, 1414
 Kings, Arms of the, 1426
 Ludwig Stieglitz, Biography of, 738
CHRISTIANITY and Masonic System, 2081
CHRISTIANITY promotes Colleges and Cor-
 porations, 727
CHRISTIANS, Berlin Grand Lodges and, 2247
CHRONOLOGY of Supreme Councils, 1915
CHURCH,
 Control, Freemasonry and, 741
 Early Christian, and design, 740
 Freemasonry of the Middle Ages and, 78
 Freemasons connected with, 172
 Influence in Halliwell Manuscript, 32
 Paganism and the, 2095
 Roman Basilica and, 742
 Roman Catholic, and Craftsmen, 719
 Significance of Symbols, 915
 Stonecutters in Fraternity serving, 749
 Symbolism in, 43
 Uniformity of Symbols in, 751
CHURCHILL on Initiation of Druses, 248
CHURCHMEN's influence on art, Findel on, 750
CICERO, Marcus Tullius, Biography of, 534
CIMMEL, Mackey traces Druidism to, 228
CIRCLE of Ancient Craft Masonry, 1732
CIRCLE, Point within a, 2106
CIRCULAR of Supreme Council, 1871
CITIZEN Equality, 1303
CLANDESTINE Lodge, 1153, 2198
CLANDESTINE Mason, 2198
CLANDESTINELY-MADE or Irregularly-made,
 2199

- CLARE, Martin, Biography of, 387, 980
 CLARE's, Martin, Defense of Masonry, 980
 CLARK on ritual of the Third Degree, 1021
 CLASSES of members in York Lodge, 1141
 CLAVEL on Jesus and Essenes, 411
 CLAY, Henry, and Anti-Masonic Party, 2055
 CLEANSING, Lustration or Ablution, among
 Druids, 217
 CLEMENT E. Stretton on Tectonic Art, 995
 CLEMENT V, Papal Bull of, 1825
 CLEMENT V., Pope, Philip IV, and Jacques
 de Molay, 270
 CLERGY, Architecture under, 724
 CLERGY, influence of, on Architecture, 727
 CLERMONT, 300
 CLERMONT, Chapter of, Degrees of, 1841
 CLERMONT, Chapter of, Degrees and Jesuits,
 1842
 CLERMONT, College of, 285, 307
 CLIFFORD P. MacCalla, 1327, 1368
 CLINTON on Morgan Episode, 2045, 2046
 CLOTHING, 624
 CLOTHING of the Companies and Coats of
 Arms granted to Gilds, 630
 CLOTHING, Distinctive, of Freemasons similar
 in all Countries, 625
 CLOTHING of Freemasons, 626
 CLOTHING or Livery, 620
 CLUB Life at Era of 1917 Grand Lodge, 903
 CLUBS and Freemasonry in 18th Century, 904
 CNIHT, 598
 CNYHTEN Gyld or Young Men's Gild, 594
 COAT-OF-ARMS of Carpenters' Company, 1316
 COAT-OF-ARMS of Freemasons, 627
 COCHIN-CHINA, First Lodges in, 2289
 COHEN, Moses, 1746, 1885
 COINCIDENCE of English and German Free-
 masons, 807
 COLDEN, Cadwallader D., 2054
 COLE on Knight of Red Cross Degree, 1416
 COLLEGE of Clermont, 285
 COLLEGES
 Artificers', or Collegia Artificum, 701
 Artificers', Freemasonry in Roman, 200
 Artificers', Krause on Symbols, 2134
 Artificers', Roman, 202
 Corporations, and Christianity, 727
 Customs of Roman, 702
 Roman, admitted Non-Operatives, 504
 Roman, of Artificers, 497
 Roman, Dedicate Temple, 562
 Roman, of Artificers in Provinces, 529
 Roman, compared with Modern Lodge,
 503
 Roman, Growth of the, 515
 Builders', or Collegia Structorum, 520
 COLLEGIA
 Artificum or Colleges of Artificers, 701
 Artificum or Roman Colleges, 120
 Fabrorum, 494, 500
 Fabrorum, Explanation of Phrase, 511
 Licita and Collegia Illicita or Legal and
 Illegal Bodies of Workmen, 521
 Numa Founder of, 501
 Structorum, or Colleges of Builders, 520
 Tenuirom or Roman Benefit Societies, 513
 COLMAN, Hutson B. on Grand Encampment,
 1509
- COLOGNE
 Argument against Charter of, 780
 Cathedral and Stonemasons, 770
 Cathedral, Foundation-stone ceremony,
 772
 Cathedral, Legends of the Architect, 773
 Charter of, 762, 768, 771
 Masonic Center in Germany, 768
 Strasburg, and, Boisseree on, 769
 COLOMBIA, First Lodges in, 2227
 COLOMBIA, Grand Lodge organized, 2228
 COLON,
 Cuba, and, Grand Lodges Unite, 2205
 First Lodge at, 1574
 Grand Lodge organized, 2203
 Grand Master Shot without Trial, 2204
 Grand Orient organized, 2203
 COLONI, 592
 COLORADO,
 First Chapters in, 1637
 First Commanderies in, 1776
 First Councils in, 1737
 Grand Commandery organized, 1776
 Grand Chapter organized, 1637
 Grand Council organized, 1737
 Grand Lodge organized, 1527
 Scottish Rite bodies in, 1921
 COLOR,
 Blue, Chinese Philosophers on, 2113
 Symbolism of Assassins and Templars, 265
 Symbolism among Druids, 217
 Symbolism of, 801
 COLORED Freemasonry in United States, 2007
 COLUMBIA Commandery, New York, 1803
 COLUMBIA Grand Council, 1761
 COMACINE Masters, or Traveling Freemasons
 of Lombardy, and the Steinmetzen, 745
 COMACINI, Magistri,
 Absorbed in Free and Accepted Masons,
 743
 Builders of Como, 745
 Masters from Como, 732
 Traveling Freemasons from Como to
 Germany, 748
 COMMANDERY, American Degrees of the, 1399
 COMMANDERIES, First in,
 Alabama, 1774
 Alaska, 1774
 Arizona, 1774
 Arkansas, 1775
 California, 1775
 Canal Zone, 1776
 Colorado, 1776
 Connecticut, 1776
 Delaware, 1777
 District of Columbia, 1777
 Georgia, 1779
 Florida, 1778
 Hawaiian Islands, 1779
 Idaho, 1780
 Illinois, 1780
 Indiana, 1781
 Indian Territory, 1781
 Iowa, 1782
 Kansas, 1782
 Kentucky, 1782
 Louisiana, 1784
 Maine, 1785

COMMANDERIES, First in,

Maryland, 1785
 Massachusetts and Rhode Island, 1791
 Mexico, 1794, 2187
 Michigan, 1794
 Minnesota, 1796
 Mississippi, 1796
 Missouri, 1796
 Montana, 1797
 Nebraska, 1797
 Nevada, 1798
 New Hampshire, 1798
 New Jersey, 1800
 New Mexico, 1800
 New York, 1801
 North Carolina, 1805
 North Dakota, 1806
 Ohio, 1807
 Oklahoma, 1808
 Oregon, 1808
 Pennsylvania, 1809
 Philippine Island, 1812
 Porto Rico, 1812
 Rhode Island, 1813
 South Dakota, 1816
 Tennessee, 1816
 Texas, 1817
 Utah, 1818
 Vermont, 1818
 Virginia, 1819
 Washington, 1822
 West Virginia, 1822
 Wisconsin, 1823
 Wyoming, 1823

COMMANDERIES, Grand, in United States, 1773**COMMANDERIES, Mounted, 1778****COMO,**

Builders of, Magistri Comacini, 634, 745
 Comum or, 535
 Lombardy, in, Builders at, 202
 Magistri Comacini, Traveling Freemasons from, to Germany, 748
 Masters from, or Magistri Comacini, 732
 Masters of, 720
 Monopoly in Christian Architecture conceded by Popes to Freemasons of, 743
 Rules and Customs of Freemasons from, 744
 School of Craftmen at, 732

COMMON Source of Traditional History, 16**COMMUNICATIONS, Quarterly, of Officers, 623****COMMUNITY of the Attalists, 178****COMPAGNONNAGE condemned by Roman Catholic Church, 1317****COMPAGNONS de la Tour, 87, 159, 719****COMPANY,**

Freemasons, 622
 Freemasons and Masons, at London, 631
 Gild or, Freemasons met in local Fraternities of, 643
 Masons, 622
 Masons and Freemasons, at London, 631
 Masons Distinct from Freemasons, 821
 Masons', Incorporated, 631
 Masons', New Charter granted, 634
 Masons', Yearly Assembly of, 635

COMPANIES,

Charity in all the, 624
 Chartered, Origin of the, 621
 Clothing of, and Coats of Arms granted to Gilds, 630
 Lodges and Gilds, Titles of Officers in, 623
 London, Apprenticeship in, 613
 London, Customs of the, 623
 London, Rules of the, 623

COMPARISON of Crafts and Gilds, 719**COMPASSES and Square as Symbols, 1016****COMUM or Como, 535****CONFLICTING status Supreme Councils, 1911****CONGREGATION or the Assembly, 638****CONGREGATIONS or Early Assemblies, 640****CONGREGATIONS, Gild, distinct from Assemblies, 962****CONGREGATIONS of Masters and Fellows, 639****CONGREGATIONS, Yearly, of Masons, 642****CONNECTICUT****Anti-Masonry in, 1529****First Chapters in, 1637****First Commanderies in, 1776****First Councils in, 1738****First Lodges in, 1528****Grand Chapter organized, 1638****Grand Commandery organized, 1777****Grand Council organized, 1738****Grand Encampment organized, 1777****Grand Lodge organized, 1529****Jeremy L. Cross appointed Grand Lecturer, 1529****Royal Arch Chapters, Duties in, 1386****Royal Arch Degrees in, 1386****Scottish Rite bodies in, 1939****CONSISTORY, First, in Cuba, 2202****CONSTANTINE, First Red Cross of, 1415****CONSTELLATIONS of Eastern Star, 1999****CONSTITUCIONES Geometric, 623****CONSTITUTED Lodge Earlier than 1717, 975****CONSTITUTING new Lodge in 1723, 994****CONSTITUTION Book, 809****CONSTITUTION Ceremony of Lodges, 973****CONSTITUTION, Dittfurth and Bronner, 2248****CONSTITUTION of German Freemasons, First, 755****CONSTITUTION, Immemorial, 958****CONSTITUTION, Rites without Warrant of, 652****CONSTITUTION, Strasburg, 755****CONSTITUTIONS****Book of, 13****Earliest Book of, 633****Earliest, of Scotland, 676****Early English, 679****English, from Germany, 782****English Mediaeval Freemasons, 604****First Book of, Author of, 967****Frederick the Great and, 1786, 1835****Free-Masons, 58, 1033, 1051, 1723****German Stonemasons', 41****Gilds, Early, 632****Masonic, 630****Old, 13****Old and Grand Master, 635****Old York, 36****Oldest, of Stonemasons, 783****Pike and Carson on the 1786, 1836****Prince Edwin and, 964**

CONSTITUTIONS

- Protestant influence on Masonic, 33
- Roberts, 107
- Scottish Rite, Legality of, 1836
- Scottish Rites of 1786, 1835
- Strasburg, Apprentices in, 792
- Torgau, 784
- York, 59
- CONTINENT, Freemasons came from, 663
- CONTINENT, Gloves for Operative Freemasons on, 685
- CONTINENTAL Lodges, Initiation in, 687
- CONTRACT of Abbot and Master Mason, 828
- CONTRACTS of Apprentices for Seven Years, 971
- CONTROVERSY of Antients and Moderns, 1237
- CONTROL of Royal and Select Degrees, 1718
- CONVENTION of Inspectors in Philadelphia, 1872
- CONVENTION, Knights Templar, Philadelphia, 1506
- CONVENTS as conservators of art, 728
- CONVOCAION, Annual, of Craft, 946
- COOKE,
 - Matthew, 20
 - Manuscript, 14, 15, 38
 - Manuscript and Legend of Lamech, 46
 - Manuscript and Polychronicon, 47
 - Manuscript and Temple of Solomon, 161
 - Manuscript and Tower of Babel, 62
 - Manuscript and Two Pillars, 46
- CO-OPERATION among Craftsmen, 803
- CORNELIUS Hedges, 1583
- CORNERSTONE laid by Washington, 1534
- CORNERSTONE, Masonic, and Third degree, 1072
- CORNERSTONE, symbolism of the, 1072
- CORPORATION of Freemasons, Gothic Architecture and the, 736
- CORPORATIONS, Christianity, Colleges and, 727
- CORPORATIONS des Métiers, 700
- CORPORATIONS of Architects, Pope creates, 734
- COSTA RICA, First Lodges, in, 2216
- COSTA RICA, Grand Lodge organized, 2216
- COTTON, Warrant by, for Select Masters Council, 1770
- COUNCIL Degrees, 1715
- COUNCIL Degrees and Chapter Work, 1702
- COUNCIL Degrees and Princes of Jerusalem, 1765
- COUNCIL Degrees, Warvelle on, 1715
- COUNCIL, General Grand, Cryptic Rite, 1732
- COUNCIL of Avignon condemns Gilds, 625
- COUNCIL of Emperors of East and West, 1828
- COUNCIL of High Priests, Earliest, 1709
- COUNCIL of Knights Kadosh, Philadelphia, 1870
- COUNCIL of Knights of East, 1828
- COUNCIL of Knights at Philadelphia, 1834
- COUNCIL of Princes of Jerusalem in South Carolina, 1834
- COUNCILS, Degrees in, and Chapters, 1769
- COUNCILS, FIRST IN
 - Alabama, 1735
 - Alaska, 1735
 - Arizona, 1735

COUNCILS, FIRST IN

- Arkansas, 1736
- California, 1736
- Canal Zone, 1736
- Colorado, 1737
- Connecticut, 1737
- Delaware, 1740
- District of Columbia, 1740
- Florida, 1745
- Georgia, 1746
- Idaho, 1747
- Illinois, 1747
- Indiana, 1748
- Iowa, 1748
- Kansas, 1749
- Kentucky, 1749
- Louisiana, 1750
- Maine, 1751
- Maryland, 1751
- Massachusetts, 1752
- Michigan, 1753
- Minnesota, 1754
- Mississippi, 1754
- Missouri, 1757
- Montana, 1757
- Nebraska, 1759
- Nevada, 1758
- New Hampshire, 1759
- New Jersey, 1760
- New Mexico, 1759
- New York, 1761
- North Carolina, 1762
- North Dakota, 1763
- Ohio, 1763
- Oklahoma, 1764
- Oregon, 1765
- Pennsylvania, 1765
- Philippine Islands, 1765
- Rhode Island, 1766
- South Carolina, 1766
- South Dakota, 1766
- Tennessee, 1767
- Texas, 1768
- Utah, 1769
- Vermont, 1769
- Virginia, 1770
- Washington, 1771
- Wisconsin, 1772
- Wyoming, 1772
- COUNCILS of Deliberation, 1883
- COUNCILS, permanent, of High Priesthood, 1711
- COUNCILS of Royal and Select Masters, Cross', 1718
- COUNT of Clermont, 1279
- COURT of Honor, 1884
- COUSTOS' Sufferings from Roman Catholic Attacks, 2262
- COXE, Daniel, 1588, 1591
- COWANS, 606, 614, 617, 651, 893
- COWANS, the word defined, 678
- CRAFT
 - Annual Convocation of, 946
 - Charlemagne, a Supporter of the, 90
 - Customs of, in 17th Century, 649, 660
 - Danish King heads, 2241
 - Desaguliers' connection with, 1075
 - Early customs of, in Scotland, 676

CRAFT

- Euclid's Invention of, 75
- Fellowship of Masons and, Arms of the, 629
- French, Master of, 716
- General Assemblies made Laws for, 641
- Gilds and, 113
- Gilds and Constitutions of English Freemasons, 604
- Gilds and the Mystery, 608
- Gild or, records in Scotland, 668
- Gilds of Rome, Customs of the, 702
- Gilds, Saxon and Norman, 607
- In Israel at Temple, numbering the, 164
- Julius Caesar and the, 131
- Lecture used in 17th Century, 979
- Legend (see Legend of the Craft)
- Legend not mere Fiction, 89, 121
- Legend of, 12, 18, 28, 34, 37, 44, 54, 171
- Mark granted by, 851
- Masonic Legend of, 84
- Met for ritualistic purposes in, 1646, 676
- Mexican, Public Policies of, 2180
- Operative, Degree Practised by, 948
- Religious Gilds and, 603
- Social Gilds and, 601
- Solomon as Patron of, 35
- Summary of Legend of, 117
- Teaches of Religion by Drama, 1063
- Trade Societies and, in Bible Times, 458
- Under Church Control, 741
- CRAFTS and Gilds, English and French, 719
- CRAFTS and Mysteries, 620
- CRAFTS, Deacons to regulate, 669
- CRAFTS, Difference between Freemasons and other, 730
- CRAFTS, Oath in 1377 of Wardens of, 941
- CRAFTSMEN
 - Bible mentions communities of, 708
 - City homes, in, grouping of Gild, 707
 - Co-operation among, 803
 - Edict of Death to, 2264
 - Freemasons Independent Body of, 801
 - German, Fellow Craft Mark of, 786
 - Gild, Ceremonies of Recognition among, 1317
 - Gild, organized in France, 704
 - Growth of English Gilds of, 604
 - Middle ages and, Hope on, 738
 - Roman Catholic Church and, 719
 - Roman, Customs of, 526
 - School of, at Como, 732
 - Spanish Edict Sentences, to Death without Trial, 2266
 - Theory that Templars were, 267
 - True, at Temple of Solomon, 162
- CRAWLEY and Mackey discuss Ramsay, 292
- CROISADES, 231
- CROMWELL, 284
- CROMWELL, Oliver, and Freemasonry, 310
- CROSS, Jeremy L., 1759, 1766, 1769, 1771
- 1820
- CROSS' Councils of Royal and Select Masters, 1718
- CROSS, Jeremy L., appointed Grand Lecturer, 1529
- CROSS made Royal Arch Mason, 1770

- CROSS, Red, Badge of Profession, 231
- CROSS Symbol, 2148
- CROSS, Validity of Cryptic Warrant, 1723
- CRUSADERS, Sir Christopher Wren on by, 814
- CRUSADERS and Freemasons, 908
- CRUSADES, Freemasonry and the, 230
- CRUSADES and Freemasonry, Hutchinson on, 263
- CRUSADES, Knights Templar in, 1427
- CRUSADES, Pope Urban on, 1419
- CRUSADES, Table of the, 1480
- CRYPTIC
 - Degrees, 1715
 - Degrees, Chapter control of, 1740
 - Degrees, Chapters forbidden, 1755
 - Degrees, Gourgas on place of, 1728
 - Degrees, Pike's report, on, 1725
 - Rite, General Grand Council of, 1732
 - Rite, Order of Degrees in, 1732
 - Rite, Supreme Council and, 1766
 - Rite Warrant to Cross, Validity of, 1723

CUBA

- Brethren Shot for being Freemasons in, 2204
- Colon and, Grand Lodges Unite, 2205
- First Consistory in, 2202
- First Lodges in, 2202
- Freemasons Shot without Trial in, 2204
- Grand Lodge organized, 2203, 2205
- Grand Logia de la Isla de, 2206
- Masonic Provinces of, 2206
- Porto Rico and, Freemasonry in, 2202
- Religious Persecutions of Freemasons in, 2202
- Roman Catholicism in, 2203
- Supreme Council organized, 2203
- Symbolical Freemasonry in, 2207

CUBATORES, 823

CUBIT, Measure of Length, 67

CUNEIFORM or Arrow-Shaped Writing, 2077

CUNNINGHAM on High Priesthood, 1714

CUSTOMS

- Craft Gilds of Rome, 702
- Craft in 17th Century, 649, 660
- Early, of Craft in Scotland, 676
- Early Scottish Freemasons, 677
- French Freemasons, 1274
- French Gild Freemasons, 717
- German Stonemasons, 781
- Gilds, 607
- London Companies, 623
- Mother Lodge of Strasburg Cathedral, 760
- Roman Colleges, 702
- Roman Craftsmen, 526
- Rules and, Traveling Freemasons from Como, 744
- Scottish Freemasons in 17th Century, 681
- Traveling Freemasons of Germany, 806
- CZAR Alexander closes Polish Lodges, 2262
- CZECHOSLOVAKIA, First Lodges in, 2236

D

- DACIER, Andre, Biography of, 392
- DA COSTA, Isaac, 1834, 1872
- DA COSTA, Joseph, 1885
- DAGEWARDI, 592
- DAKOTA,
 - Division of Grand Lodge, 1531

DAKOTA,

- First Chapters in, 1639
- First Lodges in, 1539
- Grand Chapter organized, 1639
- Grand Lodge organized, 1531
- Territory, Grand Commandery organized, 1806, 1816

DALCHO, Frederic, 1835, 1846

DALCHO, Frederic, Biography of, 1184, 1848

DANIEL COXE, 1325, 1588, 1591

DANISH Craft, King heads the, 2241

DARKNESS as Veil of Deity, 2123

DARMSTADT, Grand Lodge of Concord at, 2246

DASSIGNY on Royal Arch Masonry, 1354

DASSIGNY's Serious and Impartial Enquiry, 1198

DATE of Dr. Anderson's affiliation, 1076

DATE of Prince Hall's Initiation, 2007

DATE when Temple of Solomon was built, 176

DATES of Supreme Councils, 1915

DAUGHTERS and Widows of Freemen Masons, 690

D'AUMONT and Freemasonry in Scotland, 274

D'AUMONT, Larmenius and, 1448

D'AUMONT, Legend of, 272

D'AUMONT Templars, 1449

DAVID and Solomon, 34

DEACON of Masons and Warden of Lodge, 683

DEACON or Master-man in Scotland, 669

DEACONS authorized to regulate Crafts, 669

DEACONS, Masters and Freemen of the Masons and Hammermen of Scotland, Charter issued by, 671

DEATH and Resurrection,

Bacchus and Dionysus, 181

Bacchus', in Allegory, 177

Dionysus', shown in Drama, 177

Dramatized by the Church, 1071

Master Builder, applied to Christian Dispensation, 143

Osiris', shown in Allegory, 177

DEATH of Operative and birth of Speculative Freemasonry, 1073

DECCAN, Deputy Grand Master, 2278

DECLARATION of Masonic Principles, 1618

DECLINE of Operative Freemasonry, 912, 927

DEGREE,

American Mark, Origin of, 1399

American Most Excellent Masters', 1399

American Past Master's, Origin of, 1399

American Red Cross, Origin of, 1399

Apprentice's and ancient Mysteries, 190

Ceremonies in the Making Room, 1001

Eastern Star, Rob Morris Receives, 2001

English Red Cross, 1399

English Royal Arch, 2134

First Record of Mark as a preparatory, 1385

Fourth, 1344

Heredom, 1955

Hermetic Origin of Rose Croix, 375

High Priesthood, Thomas Smith Webb and, 1709

Invention of Fellow Craft, 1010

Knight Templar Mason, in America, 1486

Mark, 860, 1393

Mark, in 1792 records at Boston, Mass., 697

DEGREE,

Mark, and Customs of Operative Freemasons, 859

Mark, Enters United States, 869

Mark, Keystone of, 877

Mark, Legend of, 871

Mark Master, 861

Mark Master Mason's, in United States, 870

Mark Masters, Date of, 696

Mark, Place of, in Royal Arch Series, 868

Mark, in Scotland, Earliest record of, 865

Mark, in Scottish Rite, 862

Master's, 5

Master's, Business in Lodge in, 1605

Master's, Christ and the, 146

Master's, Hiram Legend of, 1342

Master's, Hiram Legend and Templars, 279

Master's, Invention of the, 147

Master's Legend of the, 180

Master's, Loss and recovery shown in, 1340

Master's, Ritual of the, 1340

Master's, Supplement to, 1400

Master's, Temple origin of, 1019

Melchizedek, or the High Priest, 1706

Most Excellent, 1393

Most Excellent, Webb gives Hammer, 1402

Most Excellent Master's, 1392

Most Excellent Master's, Early record of, 1385

No Master Mason's, among Operatives, 1017

Origin of Ceremony of Mark, 696

Original Third, True Word in, 1342

Past Master, 1362

Past Master's, in Master's Lodge, 1393

Practiced by Operative Craft, 948

Red Cross, Cole on Knight of the, 1416

Royal, as a part of the Select, 1739

Royal Arch, 1184

Royal Arch, added to York system, 1148

Royal Arch, and Antient Masons, 1359

Royal Arch, and Passing the Chair, 1385

Royal Arch, before Ramsay, 1353

Royal Arch in America, Early Rituals of, 1380

Royal Arch, in American Lodges, 1361

Royal Arch, conferred in Lodges, 1359

Royal Arch, conferred under Master's Warrant, 1401

Royal Arch, conferred in Master's Lodges, 1388

Royal Arch, Dermott's connection with, 1197

Royal Arch, Dunckerley not inventor of, 1363

Royal Arch, Dunckerley's ritual of, 1364

Royal Arch, Earliest Minute of, 1365

Royal Arch, Earliest Minute of Antients, 1360

Royal Arch, Earliest records of, 1198

Royal Arch and Grand Lodge of Scotland, 1366

Royal Arch, Hughan on origin of, 1354

Royal Arch, Master's Lodges hold Chapters, 1393

DEGREE

Royal Arch, in New York, 1378
 Royal Arch, Oliver on Ramsay and, 1357
 Royal Arch, Oliver's sources for, 1359
 Royal Arch, in Philadelphia Lodge, 1485
 Royal Arch, Right of Lodges to confer, 1360
 Royal Arch, Ritual of, in St. Andrew's Chapter of Boston, 1379
 Royal Arch, Stirling Antient Lodge and, 1365
 Royal Arch, Supplement to Third Degree, 1359
 Royal Arch, Templar Encampment Chapters authorizing conferring of, 1366
 Royal Arch, in Virginia, 1385
 Royal Master's Drummond on Eckel and, 1719
 Second, Mark Work in, 879
 Select, 1381
 Select, in Chapters, 1771
 Select, Dove on the, 1716
 Select, and Grand Chapter of Maryland, 1720
 Select Mason, Maryland report on, 1740
 Select Master, Age of, 1716
 Select Most Excellent, 1752
 Select, Niles on the, 1716
 Select, worked in Chapters, 1723
 Select, worked before Royal Arch, 1771
 Select, independent of Grand Chapter, 1770
 Select, and Princes of Jerusalem, 1771
 Sublime, of a Master Mason, Hughan on, 1066
 Symbols of Rose Croix, 378
 System of Lodges, Past and Present, 1008
 System of Operative Freemasons, 998
 Templar, in Lodge, 1789
 Templar, ritual, 1483
 Third, Age of, 1038
 Third, Clark on ritual of the, 1021
 Third, Dermott on the, 1065
 Third, Desaguliers and, 1166
 Third, Division of, 1185, 1342
 Third, English Freemasons expand, 1353
 Third, Legend of the, 147, 161
 Third, Masonic cornerstone and the, 1072
 Third of Master's, and Ancient Mysteries, 207
 Third or Master Mason's, Growth of, 1030
 Third, Mutilation of the, 1209
 Third, Oliver on the, 1065
 Third, Origin of mysteries of, 2133
 Third, Royal Arch and, 192
 Third, Royal Arch and, 1359
 Third, in Scotland, 1067
 Third, Tampering with the, 1351
 Three, System, Development of, 1030
 Webb's Royal Arch, 1708

DEGREES,

Additional, for the Blue Lodge, 1482
 Advanced, Ramsay as a synonym for advocates of, 1348
 American, of the Commandery, 1399
 Ancient York Masonry, 1689
 Ark, Mark and Link, 867
 Capitular General Grand Chapter defines, 1411

DEGREES,

Capitular, Validity of, 1494
 Chapter of Clermont, 1841
 Chapter of Clermont, and the Jesuits, 1842
 Conferred and communicated, 1750
 Conferred upon Indian Chiefs, 2198
 Council, 1715
 Council, as part of Chapter Work, 1702
 Council and Princes of Jerusalem, 1765
 Councils appendant to Chapters, 1769
 Council, Warvelle on origin of, 1715
 Cryptic, 1715
 Cryptic, Chapter control of, 1740
 Cryptic, Chapters forbidden, 1755
 Cryptic, Gourgas on place of, 1728
 Cryptic, Pike's report on, 1725
 Development of Lodge, 1013
 Division of Ceremonies into, 990
 Dutch System of, 2256
 Early Lodge of Perfection, 1834
 Early Pennsylvania Encampment, 1810
 Encampment, Royal and Select Master in, 1810
 English, introduced to Scottish Freemasons, 1166
 Fees and, Chapter, 1684
 Fellow Craft and Master Mason, 1065
 Fifty-five, Sublime Lodges of, 1789
 Freemasonry before 18th Century, 1005
 French Chamber of, 1302
 French, Grand Orient and, 1307
 Freemasonry, Initiation in, 2125
 Grades and, in Ancient Masonry, 1007
 Grand Lodge of Pennsylvania and, 1811
 Grand Lodge of Piedmont, 2258
 Grand Lodge of Scotland recognized three, 1263
 Grand Master gives, to wife, 2195
 High, Hautes Grades, 1289
 High, Ramsay's Oration not specific about, 278
 Hughan on Separate, 1007
 Ineffable, Webb on the, 1896
 Invention of, Ragon credits to Ashmole, 1021
 Irish Military Lodges in America, 1485
 Legends and Symbols in the, 2117
 Lodge, Early German, 2245
 Lodge Warrants and the Higher, 1605
 Masonic, known in 1793 in America, 1382
 Masonic, List of, 1416
 Masonic, Names of, 1873
 National Mexican Rite, 2182
 Order of, in Cryptic Rite, 1732
 Pike on, for Women of Freemason's Family, 1995
 Revised in Holland, 2256
 Rite Ecossais in America, 1378
 Rosicrucianism of the High, 373
 Royal Arch, 1699
 Royal Arch, in Connecticut, 1386
 Royal Arch and Knight Templar, 1485
 Royal Arch, in Southern United States, 1387
 Royal Order of Scotland, 1956
 Royal and Select Masters, 1715
 Royal and Select Masters, Grand Chapters and the, 1724

- DEGREES,
 Royal and Select, and Philip P. Eckel, 1717
 Royal and Select Masters before Royal Arch, 1410
 Square and Compasses as Symbols of, 1016
 Sublime Lodges, 1788
 Surrendered by Scottish Rite, 1901
 Sweden, 2268
 Symbolic, Grand Lodge of France and, 1348
 Three, Rosenbaum on, 1030
 Webb and the Mark and Most Excellent, 1383
 Women and, 1993
 D'HARNOUESTER and Harnouester, 1271
 DELAHOGUE, Jean Baptiste Marie, 1832
 DELAWARE,
 First Chapters in, 1640
 First Commandery in, 1777
 First Council in, 1740
 First Lodges in, 1531
 Grand Chapter organized, 1643
 Grand Holy Royal Arch organized, 1641
 Order of High Priesthood and, 1710
 DELIBERATION, Councils of, 1883
 DEMETER, Mysteries of, 187
 DE MOLAY, Martyrdom of, 1438, 1825
 DENMARK, First Lodges in, 2241
 DEPUTATION, 1732, for Lodge at Paris, 1114
 DEPUTIES General of the Royal Art, 1381
 DEPUTY Grand Chapter of New York, 1681
 DEPUTY Grand Master of Deccan, 2278
 DEPUTY Grand Master, Fellow Craft as, 1037
 DE QUINCEY on the Essenes, 244
 DERMOTT, Laurence, Biography of, 432, 1180
 DERMOTT, Laurence, a man of education, 1190
 DERMOTT on the Third Degree, 1065
 DERMOTT, Royal Arch and, 1197, 1351, 1367
 DERWENTWATER and Lodge at Paris, 1109
 DERWENTWATER and Harnouester, 1089, 1271
 DERWENTWATER, Lodge under Earl of, 297
 DESAGULIERS, Dr. John T.,
 Biography of, 899
 Credited with a Masonic Code of Laws, 967
 Initiation of, 1219
 James Anderson and, 167, 388
 Official connection with Craft, 1075
 Origin of Freemasonry and, 167
 Payne and Anderson, and Constitutions, 967
 Ritualist, 1047
 Third Degree and, 1166
 Three-degree system in Scotland and, 1063
 Visit of, Edinburgh, 1050, 1165, 1176
 DESCARTES, Rene, Biography of, 357
 DESCENT of Templars from De Molay, 1463
 DESIGN, Traveling Freemasons and unity of, 722
 DESMONS, 1309
 DEUCHER, Alexander, 670
 DEUCHER, Grand Master, Scottish Templars, 1466
 DEVELOPMENT of Lodge Degrees, 1013
 DEVELOPMENT of Masonic History, 491
 DEVELOPMENT of Masonic Ritual, 2131
 DEVELOPMENT of three-degree system, 1030
 DEWITT Clinton, 1804
 DIAZ, Porfirio, 2188
 DIDRON's Theory of Masonic Marks, 842
 DIE drei ältesten Künsturkunden der Freimaurerbruderschaft, 59
 DIFFERENCE between Crafts, 730
 DIFFERENCES in early rituals of Royal Arch Degree in America, 1380
 DIOCLETIAN, Biography of, 712
 DIONYSIAC Architects, History of, 182
 DIONYSIAC Artificers, Society of, 499
 DIONYSIAC Brotherhood of Workmen, 156
 DIONYSIACS, Hiram Abif a Member of, 179
 DIONYSIACS used tools of Operative Masons, 179
 DIONYSIACS, Robinson on, 179
 DIONYSIACS merged in Traveling Freemasons, 183
 DIONYSIACS as Artificers on Theaters, 177
 DIONYSUS and Bacchus, Death and Resurrection of, 181
 DIONYSUS, Death of, in Drama, 177
 DIONYSUS, Hiram Abif as, 181
 DIONYSUS, Mysteries of, 189
 DIONYSUS, Phoenicia had Mysteries of, 187
 DIRECTORIAL Lodges in Germany, 2248
 DISPERSION of Knights Templar, 1445
 DISTINCTIVE Clothing of Freemasons, 625
 DISTRICT OF COLUMBIA,
 First Chapters in, 1643
 First Commanderies in, 1777
 First Councils in, 1740
 First Lodges in, 1533
 Grand Chapter organized, 1646, 1667
 Grand Commandery organized, 1778
 Grand Council organized, 1745
 Grand Lodge, organized, 1535
 Maryland and, Grand Chapter organized, 1665
 Scottish Rite bodies in, 1922
 DISTRICT Grand Lodge
 Argentine Republic, organized, 2223
 Bengal, organized, 2279
 Burmah, 2280
 China, under Massachusetts, 2290
 Newfoundland, 2178
 Punjab, 2280
 DITFÜRTH and Bronner Constitution, 2248
 DIVINE origin of Bible, 2083
 DIVINATION by Numbers, Arithmancy, 2104
 DIVISION of ceremonies into Degrees, 990
 DIVISION of Third Degree, 1185, 1342
 DOCTRINES under Veil of Symbols, 186
 DOCTRINE of Immortality, 186
 DOCTRINE of Numbers, 2102
 DOCUMENT, Oldest Masonic, 26
 DOMATIC Masons, 888
 DOMINICAN Republic
 Grand Lodge organized, 2217
 National Grand Orient organized, 2218
 Supreme Council organized, 2218
 DOM Pedro of Brazil, 2223
 DOTZINGER, unites Master Masons in Germany, 759
 DOUBLE eagle as a symbol, 1837
 DOVE on the Select Degree, 1716
 DOWLAND Manuscript, 15, 37, 44, 115
 DOWLAND Manuscript, Protestant in type, 115

2320 DOWLAND

GENERAL INDEX

EARLY

DOWLAND Sloane, and Harleian Manuscripts, 38
 DOWLAND Manuscript and the Temple, 161
 DRAKE, Francis, 110, 391, 1128, 1142
 DRAKE, Francis, Biography of, 391, 1142
 DRAMA represented by Artisans, 1070
 DRAMATIC Representation, Teaching by, 207
 DRAMATIC Rites in the Mysteries, 189
 DRUID Grotto changed to Mokanna Grotto, 1989
 DRUIDICAL Bards and English Freemasonry, 211
 DRUIDS and Druidism,
 Britain and Gaul, 212
 Freemasonry and, 211, 486
 Geometrical figures and, 2122
 Godfrey Higgins in *Anacalypsis* on, 211, 224
 Goldziehr on, 213
 Hu, god of the, 221
 Initiatory ceremonies of, 215
 Lustration, Ablution or Cleansing among, 217
 Mackey traces, to Cimmei, 228
 Oliver denies Freemasons derived from, 212
 Phoenicians and, Freemasonry and, 148
 Preston on the, 131
 Phoenicians were in range of, 226
 Religion of the, 218
 Religion of the Phoenicians and, 223
 Sun-worshippers, 220
 Symbolic colors among, 217
 Thierry on the, 223
 DRUMMOND on Eckel and Royal Degree, 1719
 DRUMMOND, Josiah H., 1664, 1914
 DRUSE wears White Turban as Badge, 248
 DRUSES,
 Churchill on Initiation of, 248
 Essenes, Assassins and, 244
 Oliphant on, 251
 Templars and, 247, 268
 DUAD, 2111
 DUAD or Two, in Bible, 2114
 DUAD and Monad, Philosophy of, 2113
 DUBLIN, Early Royal Arch Freemasons in, 1357
 DUBLIN, Masonic Templars in, 1465
 DUE Form, Grand Lodge in, 956
 DUE-GUARD of Third Degree, Hiram Lodge and, 1539
 DUES of Gild Members, 609
 DUKE of Chartres, Biography of, 1296
 DUKE of Kent, Edward, Biography of, 1253
 DUKE of Orleans, 1296
 DUKE of Wellington forgot initiation, 1957
 DUNCAN on Ritual of High Priesthood, 1713
 DUNCERLEY,
 Makes Mark Masons and Mark Masters, 696
 Man and Freemason, 1362
 Not inventor of Royal Arch Degree, 1363
 Ritual of Royal Arch Degree, 1364
 DUPOTET's Patent to Joseph Cerneau, 1503
 DURET, Peny, and L'Eveille, 1286
 DUTCH Government, Lodges forbidden by, 2255
 DUTCH Guiana, First Lodge in, 2230

DUTCH Lodges in Cape Colony, 2291
 DUTCH System of Degrees, 2256
 DUTIES in 1792 of Officers of Chapters, 1386
 DUTIES of a Parlior, 790

E

EAGLE of St. John, 1447

EARLY Records

American Diploma of Royal Arch and Knights Templar, 1492
 American Lodge under English Warrant, 1367
 Assemblies or Congregations of Freemasons, 640
 Book of Constitutions, 633
 Ceremony of Passing to a Fellow Craft, 1004
 Chapter of Royal Arch Masons, 1368
 Chapters of Royal Order of Scotland, 1959
 Christian churches of uniform type, 740
 Council of High Priests, 1709
 Customs of Craft in Scotland, 676
 Degrees beyond Entering, Passing and Raising, 1365
 English Constitutions and Schaw Statutes, 679
 English Masonic Gilds, 611
 Free and Accepted Masons, 149
 Freemasonry in Britain, 558
 Freemasonry in France, 543
 Freemasonry in Georgia, 1330, 1518
 Freemasonry in England, 26
 Freemasonry in Nova Scotia, 1318
 Freemasonry in Portsmouth, New Hampshire, 1329
 Freemasonry in Scotland, 663
 Freemasonry in South Carolina, 1329
 Freemasonry at York, 1136
 Freemasons of Philadelphia, 1327
 French rituals define Freemasonry, 1273
 German Lodge, Degrees, 2245
 Grand Lodge Warrants, 1334
 Jurisdiction of Grand Lodge of England, 1107
 Lodges in Pennsylvania, 1326
 Mark Degree in Scotland, 865
 Meetings of Freemasons, 2100
 Most Excellent Master's Degree, 1385
 New England Freemasons, 1328
 Officers of Royal Arch Chapters, 1391
 Pennsylvania Encampment, Ritual of, 1810
 Plymouth Colony and Masonic Marks, 1319
 "Raised," use of the word, 1068
 Ritual of Royal Arch Masonry, 1377, 1389
 Ritual of Speculative Freemasonry, 977
 Robes and Veils in American Chapter, 1644
 Royal Arch Chapters of New England 1486
 Royal Arch Degree, 1198, 1360, 1365
 Royal Arch Degree among Antients, 1360
 Royal Arch Freemasons in Dublin, 1357
 Royal Arch Masonry in York, 1356
 Royal Arch Rituals, 1377, 1389
 Scottish admission under modern law, 1168

EARLY Records

- Scottish Freemasons, Rules of, 677
- Scottish Rite, 1825
- Signs of recognition, 731
- Speculative Freemasonry in England, 952
- EARL of Moira, Marquis of Hastings, 1246
- EAST of Masonic Lodge-room, 2128
- EAST and West Prussia and Lithuania, Mother Lodge of, 2252
- EASTERN Star,
 - Constellations of the, 1999
 - Degree, Rob Morris Receives, 2001
 - Families of the, 1999
 - General Grand Chapter organized, 2003
 - Grand Chapters organized, 2004
 - Order of the, 1992
 - Rob Morris on Origin of, 1996
 - Thesaurus of Order of, 2001
- EASTERN India, Provincial Grand Lodge of, 2284
- EBORACUM or York, 541
- ECCLESIASTICAL Architecture, Symbolic, 752
- ECKEL, Philip P., 1666, 1787
- ECKEL and Niles control of Degrees, 1718
- ECKEL, Drummond on, 1719
- ECKEL and Royal Select Degrees, 1717
- ECLECTIC Union, Mother Grand Lodge, 2248
- ECOSSAIS and Ecossaism, 289, 1302, 1350
- ECOSSAIS Rite, Degrees of, in America, 1378
- ECOSSAIS, Scottish Master Mason, 1352
- ECOSSAISM or doctrine of True Word, 1352
- ECUADOR,
 - First Lodges in, 2228
 - Grand Lodge organized, 2229
 - Jesuits and Freemasonry, 2229
- EDICT of Death to Craftsmen, 2264
- EDINBURGH,
 - Desaguliers visits, 1165, 1176
 - Grand Master of Lodge of, 1157
 - Kilwinning Manuscript, 16, 667
 - Masons and Wrights at, 681
 - Minutes of the Lodge of, 676
 - Royal Order at, 1961
- EDWARD Augustus of Kent, Biography of, 1253
- EDWARD VII of England, Initiation, 2269
- EDWIN and Athelstan, 109
- EGYPT,
 - First Mysteries, Isis and Osiris, 192
 - Freemasonry and, 88
 - Geometry or Freemasonry in, 76, 77
 - Hieroglyphic Inscriptions of, 2078
 - Masonry taught by Euclid, 61
 - Mizraim and Freemasonry in, 125
 - Mysteries of, 2122
 - Mysteries of Osiris and Isis, 187
 - Mysteries, Osiris, Isis, Horus, 193
 - Priesthood of, a Fraternity or Gild, 588
 - Religious System and Freemasons, 76
 - Symbolism and, 2122
 - Writing and, 2073
- EHRENZEICHEN, 856
- ELECT Freemason, 1302
- ELECTING first Grand Master, Scotland, 1170
- ELEUSIS and Mysteries of Demeter, 187
- ELIAS Ashmole, 652
- ELIAS Ashmole, Initiation of, 653
- ELIOTE, John, Biography of, 1319
- ELU, 1302

- EMBLEMS used by Operative Masons, 370
- EMBLEMS, Symbols, Tokens and Signs, 2066
- EMPEROR Carausius and Freemasonry, 132
- EMPERORS of East and West, 1307
- EMPRESS Catherine at Initiation, 2265
- ENCAMPMENT,
 - Baldwin, 1453
 - Baldwyn, and Grand Conclave, 1454
 - Boston, Knights of Red Cross, 1793
 - Degrees, Royal and Select Master in, 1810
 - First American, 1491, 1497
 - Grand, of Connecticut organized, 1777
 - Grand, Knights Templar of United States, 1499
 - Grand, of Massachusetts and Rhode Island, 1791
 - Grand, of New Hampshire organized, 1798
 - Grand, of New York organized, 1803
 - Grand, of Pennsylvania, 1785, 1786
 - Grand, of South Carolina organized, 1814
 - Pennsylvania, Ritual of early, 1810
 - Observance, 1455
 - Royal Arch, Excellent, Super-excellent, 1484
 - United States, Union of, 1508
 - Working under Lodge Warrant, 1812
- ENCHORIOS, 2073
- ENEA Silvio de Piccolomini, Pope Pius II, Biography of, 758
- ENOCH,
 - Arch of, in Virginia, 1378
 - Building of the Pillars by, 50
 - Erects Two Pillars, 50, 154, 421
 - Goldziher on, 427
 - Legend of, 50, 419
 - Legend of the Vault of, 154, 1731
 - Pillars of, 50, 421
 - Ramsay on, 425
 - Vaults of, 421
- ENTERING, Passing and Raising to Master Masons, First mention of other than, 1365
- ENGLAND,
 - Arms adopted by Grand Lodge at Union, 629
 - Arts and Sciences revived by King Alfred, 584
 - Ceremonies at Union of Grand Lodges, 1255
 - Charles Martel sends Craftsmen to, 91
 - Early jurisdiction of Grand Lodge of, 1107
 - Early Years of Speculative Freemasonry, 952
 - Eighteenth Century, Clubs and Freemasonry, 904
 - English Gilds older than Kings of, 593
 - First Grand Lodge held, 110, 132, 1223
 - Freemasonry brought into, 131
 - Freemasonry from Egypt, 88
 - Freemasonry in the 3rd century, 95
 - French Freemasons in 7th century in, 133
 - Grand Lodge and old institutions, 1179
 - Grand Lodge as governing body for London Masons, 1338
 - Grand Lodge of All, 1116
 - Grand Lodge of, South of Trent, 1216
 - Influenced Scottish Freemasonry, 667
 - Influences prior to 1717 and Grand Lodge of, 900

ENGLAND,

- Mark Grand Lodge, 861
- Non-professional members in Lodge of Operative Freemasons, 688
- Orders of Red Cross, Holy Sepulcher, and St. John revived, 1422
- Organization of the Grand Lodge, 925
- Quarterly Communications of Grand Lodge, 962
- Royal Order in, 1959
- Sloane Manuscript and Catechism of Operative Freemasons in, 978
- Solomon the Patron of the Craft, 35
- Union of the two Grand Lodges of, 1236
- United Grand Lodge of, 1215
- Wren and Findel on Prayers of Mediaeval Freemasons of, 693

ENGLISH,

- American and, Officers of Chapters, 1639
 - American, and Scottish Lodges in China, 2290
 - Charter Granted for African Lodge, 2025
 - Consistory speaking, in Mexico, 2188
 - Constitutions, Early, and Schaw, 679
 - Constitutions and German original, 782
 - Constitutions, Mediaeval Freemasons, 604
 - Degrees introduced to Scottish Freemasons, 1166
 - French and, Crafts and Gilds, 719
 - French and, Craftsmen and Roman Catholic Church, 719
 - Freemasonry and Druidical Bards, 211
 - Freemasons, Sir Christopher Wren on, 745
 - Freemasons expand Third Degree, 1353
 - German and, Freemasons, 807
 - Gilds of Craftsmen, Growth of the, 604
 - Gilds older than Kings of England, 593
 - Grand Lodge of France, 1281
 - Lodge at Paris, Derwentwater and the, 1109
 - Lodge in 1725 at Paris, 1108
 - Lodges in Japan, 2290
 - Manuscripts, Protestant Character in, 41
 - Masonic Gilds, Early, 611
 - Masonry, Founder or Reviver of, 106
 - Provincial Grand Lodge of Brunswick, 2249
 - Red Cross Degree, 1399
 - Royal Arch, 1399
 - Royal Arch, Fabrication of the, 1342
 - Royal Arch Degree, 2134
 - Stonemasons and German Steinmetzen, 782
 - Templars, 1453
 - Warrant, American Lodge held under, 1367
- EQUILATERAL Triangle is Symbol, 798
- ERANOS among the Greeks a Gild, 589
- ESCOCESES and Yorkinos in Mexico, 2180
- ESOTERIC and exoteric, 2
- ESPECIAL Grand Lodge, 1253
- ESSAY Essay or trial piece of work, 686
- ESSAY Masters, 686
- ESSENES,
- Architecture and, 499
 - Cabalists and, 246
 - Clavel on Jesus and the, 411
 - De Quincey on the, 244
 - Druses, Assassins and, 244

ESSENES,

- Freemasonry and, 410
 - Freemasons and, Brewster claims common origin, 245
 - Initiation of, 412
 - Pharisees, Sadducees and, 411
- ESSENIAN Oath, Josephus gives, 246
- ETAIRELAI, Greek Fraternities, 502
- EUCLID,
- Abraham and, as Craftsmen, 71
 - Among founders of science of Freemasonry, 54
 - Anderson and, 123
 - Establishes Craft in Egypt, 34
 - Invention of Craft, 75
 - Legend of, 20, 71
 - Legend of, and historical periods, 75
 - Legend from various sources, 72
 - Legend unfolding symbols, 75
 - Masonic use of, 34, 119
 - Masonry taught by, 61
- EUREKA or Heureka, 206
- EUREKA of Pythagoras, 2102
- EUROPEAN precedent for American doctrine of Masonic Territory, 760
- EUROPE and Freemasonry at early period, 89
- EUROPE, Grecian Architects in Southern and Western, 93, 733
- EUROPE, Tenth century architecture in, 720
- EVOLUTION of Masonic Ritual, 1011
- EXALTATION in Third Degree, 1212
- EXAMINATION of a German Steinmetz, 806
- EXAMINATION, Yearly, of brethren, 687
- EXCELLENT and Super-Excellent Masons, 868, 1365
- EXCELLENT, Super-Excellent, Royal Arch Encampments, 1484
- EXILED Brethren, Lodge Dispensation for Six Months to, 2217
- EXOTERIC and Esoteric, 2
- EXPENSES of the Gild, 609

F

- FABER on Druidical Bards and Freemasonry, 211
- FABRICATION of English Royal Arch, 1342
- FABRIC Rolls of York Minster, 1117
- FABRII Caementarii or Stone-masons, 520
- FABRORUM, Collegia, Explanation of Phrase, 511
- FAIRCHILD, LeRoy, Founder of Grotto, 1990
- FALLOU, Frederick Albert, Biography of, 753
- FALLOU on Steinmetzen ceremony and Benedictine Monks, 785
- FALLOU on customs of the Steinmetzen, 753
- FALLOU and Winzer on English Stonemasons' mysteries, 782
- FAMA Fraternitatis Rosae Crucis, 352
- FAMILIES of the Eastern Star, 1999
- FEES and Degree, Chapter, 1684
- FEOMERA, 596
- FEORH, 598
- FELLOWS and Apprentices, Yearly examination of, 687
- FELLOW Craft,
- Apprentice and Foreman, Masonic Marks for, 695

FELLOW CRAFT

- Apprentice and, Schaw Statutes fix Fees for, 1004
- Earliest ceremony of Passing to a, 1004
- Degree, Invention of the, 1010
- Degree, Old Ritual of, 2109
- Grand Lodge required Tiler to be a, 1036
- Instructed in Mark Degree lesson, 879
- Lodge Operative Banff, 1778, worked Mark Mason on, and Mark Master on Master Masons, 696
- Lord Alexander in 1634 admitted, 1154
- Mark of German Craftsmen, 786
- Masters and Apprentices present at Admission of, 1004
- Master Mason and, Findel on Degrees of, 1065
- Masters and, Methods of recognition, 1023
- Name and Mark in register of Lodge, 697
- Presiding over Master Masons, 1038
- Reception in German Gilds, 791
- Scotch, provides Lodge with Gloves, 685
- Tilers, Wardens, Eligible for Deputy Grand Master, 1037
- Wanderjahre and, 791
- FELLOW**, Every Master and, shall attend Assembly, 640
- FELLOWS**, J. Q. A., Prohibits Black Costume for Knights Templar, 1515
- FELLOWS** or Journeymen, Trespasses of, 1155
- FELLOWS** and Masters, Congregations of, 639
- FERGUSON** on building and Bishops, 750
- FESTIVAL**, Annual, on Day of Patron Saint of Gild, 609
- FEUDAL** System of Europe, 232
- FEWKES** on Great Stone Monuments and Mental Unity, 229
- FLI** Islands, First Lodges in, 2301
- FINDEL** and Wren on Mediaeval Freemasons of, 693
- FINDEL** on Churchmen's influence on art, 750
- FINDEL** on Degrees of Fellow Craft and Master Mason, 1065
- FINDEL** on Freemasonry in France, 1095
- FINDEL** on Masonic Symbols, 914
- FINDEL** on Mediaeval Initiation, 785
- FINDEL** on Secrets of Stonemasons, 800
- FINDEL** on the Jesuits in Freemasonry, 291
- FIRE** as ceremony, Passing through, 2097
- FIRE**, Masonic, 2237
- FIRE**, Water or Air, Purification by, 2097
- FIRING** Glasses, Masonic, 2237
- FIRST**
 - American Encampments, 1497
 - American Lodge, Gould on, 1337
 - American Lodge under English Warrant, 1367
 - Book of Constitutions due to Payne, Anderson, and Desaguliers, 967
 - Candidates for Grotto, 1987
 - Consistory in Cuba, 2202
 - Encampment in United States, 1491
 - Freemason in Western Hemisphere, 1323
 - Freemasons under that name, 43
 - Grand Chapter of North Carolina, 1682
 - Grand Chapter, Webb on, 1376
 - Grand Encampment in United States, 1791, 1809

FIRST

- Grand Lodge held in England, 110, 1223
- Grand Lodge of England, 132
- Grand Master, Hutchinson on King Solomon as, 142
- Grand Master, Nimrod as, 66
- Grand Master, Solomon as, 63, 66
- Grand Master, Solomon or Nimrod, 63
- List of Lodges printed, 972
- Lodge Warranted Abroad by Grand Lodge of England, 2266
- Lower Canada Grand Lodge organized, 2170
- Marks of Craft in Nova Scotia, 2164
- Masonic Lodge in Philadelphia, 1327
- Mention of other than Entering, Passing and Raising to Master Masons, 1365
- Mysteries, Isis and Osiris, 192
- Mystic Shrine Temple in Mexico, 2188
- Nobles of the Mystic Shrine, 1979
- Officers of Supreme Council of Veiled Prophets, 1989
- Order of Christian Knighthood, 1414
- Permanent body of Select Masters, 1770
- Record of Mark as a preparatory Degree, 1385
- Regular and duly constituted Lodge in Western Hemisphere, Melvin M. Johnson on, 1337
- Ritual of the Mark Degree, 874
- Scottish Masonic Lodge, 665
- Scottish Rite Bodies in Porto Rico, 2207
- Temple of Shrine, 1973
- Warrant in France, 1270
- Warrant issued by Antients, 1186
- Written Constitution of German Freemasons, 755
- FIRST** Chapters in,
 - Alabama, 1633
 - Alaska, 1634
 - Arizona, 1634
 - Arkansas, 1636
 - California, 1636
 - Colorado, 1637
 - Connecticut, 1637
 - Dakota, 1639
 - Delaware, 1640
 - District of Columbia, 1643
 - Florida, 1649
 - Georgia, 1651
 - Idaho, 1652
 - Illinois, 1653
 - Indiana, 1654
 - Iowa, 1656
 - Kansas, 1657
 - Kentucky, 1658
 - Louisiana, 1660
 - Maine, 1664
 - Maryland, 1665
 - Massachusetts, 1668
 - Mexico, 2187
 - Michigan, 1670
 - Minnesota, 1671
 - Mississippi, 1671
 - Missouri, 1673
 - Montana, 1674
 - New York, 1680
 - Nebraska, 1675

FIRST Chapters in,

Nevada, 1676
 New Jersey, 1678
 New Hampshire, 1677
 North Carolina, 1682
 North Dakota, 1683
 Ohio, 1684
 Oklahoma, 1685
 Pennsylvania, 1687
 Rhode Island, 1689
 South Carolina, 1690
 South Dakota, 1691
 Tennessee, 1691
 Texas, 1692
 Utah, 1696
 Vermont, 1696
 Virginia, 1698
 Washington, 1701
 West Virginia, 1702
 Wisconsin, 1702
 Wyoming, 1703

FIRST Commanderies in

Alabama, 1774
 Alaska, 1774
 Arizona, 1774
 Arkansas, 1775
 California, 1775
 Canal Zone, 1776
 Colorado, 1776
 Connecticut, 1776
 Delaware, 1777
 District of Columbia, 1777
 Florida, 1778
 Georgia, 1779
 Hawaiian Islands, 1779
 Idaho, 1780
 Illinois, 1780
 Indiana, 1781
 Indian Territory, 1781
 Iowa, 1782
 Kansas, 1782
 Kentucky, 1782
 Louisiana, 1784
 Maine, 1785
 Maryland, 1785
 Massachusetts and Rhode Island, 1791
 Mexico, 1794, 2187
 Michigan, 1794
 Minnesota, 1796
 Mississippi, 1796
 Missouri, 1796
 Montana, 1797
 Nebraska, 1797
 Nevada, 1798
 New Hampshire, 1798
 New Jersey, 1800
 New Mexico, 1800
 New York, 1801
 North Carolina, 1805
 North Dakota, 1806
 Ohio, 1807
 Oklahoma, 1808
 Oregon, 1808
 Pennsylvania, 1809
 Philippine Islands, 1812
 Porto Rico, 1812
 Rhode Island, 1813
 South Carolina, 1813

FIRST Commanderies in,

South Dakota, 1816
 Tennessee, 1816
 Texas, 1817
 Utah, 1818
 Vermont, 1818
 Virginia, 1819
 Washington, 1822
 West Virginia, 1822
 Wisconsin, 1823
 Wyoming, 1823

FIRST Councils in,

Alabama, 1735
 Alaska, 1735
 Arizona, 1735
 Arkansas, 1736
 Canal Zone, 1736
 California, 1736
 Colorado, 1737
 Connecticut, 1737
 Delaware, 1740
 District of Columbia, 1740
 Florida, 1745
 Georgia, 1746
 Idaho, 1747
 Illinois, 1747
 Indiana, 1748
 Iowa, 1748
 Kansas, 1749
 Kentucky, 1749
 Louisiana, 1750
 Maine, 1751
 Maryland, 1751
 Massachusetts, 1752
 Michigan, 1753
 Minnesota, 1754
 Mississippi, 1754
 Missouri, 1757
 Montana, 1757
 Nebraska, 1759
 Nevada, 1758
 New Mexico, 1759
 New Hampshire, 1759
 New Jersey, 1760
 New York, 1761
 North Carolina, 1762
 North Dakota, 1763
 Ohio, 1763
 Oklahoma, 1764
 Oregon, 1765
 Pennsylvania, 1765
 Philippine Islands, 1765
 Rhode Island, 1766
 South Carolina, 1766
 South Dakota, 1766
 Tennessee, 1767
 Texas, 1768
 Utah, 1769
 Vermont, 1769
 Virginia, 1770
 Washington, 1771
 Wisconsin, 1772
 Wyoming, 1772

FIRST Lodges in,

Alabama, 1520
 Alaska, 1522
 Alberta, 2177
 Argentine Republic, 2221

FIRST

GENERAL INDEX

FIRST 2325

First Lodges in,
 Arizona, 1524
 Arkansas, 1525
 Austria, 2236
 Bahama Islands, 2209
 Belgium, 2239
 Bermudas Islands, 2210
 Bombay, 2282
 Bolivia, 2223
 Borneo, 2287
 Brazil, 2223
 British Columbia, 2175
 British Guiana, 2229
 British Honduras, 2211
 California, 1526
 Canada in Ontario, 2172
 Caribbee Islands, 2211
 Cayenne, 2230
 Celebes, 2287
 Ceylon, 2286
 Chile, 2226
 China, 2289
 Cochin-China, 2289
 Colon, 1574
 Colorado, 1527
 Columbia, 2227
 Connecticut, 1528
 Costa Rica, 2216
 Cuba, 2202
 Czechoslovakia, 2236
 Dakota, 1539
 Delaware, 1531
 Denmark, 2241
 District of Columbia, 1533
 Dutch Guiana, 2230
 Ecuador, 2228
 Fiji Islands, 2301
 Florida, 1535
 France, 1095
 French Guiana, 2230
 Georgia, 1538
 Germany, 2242
 Gibraltar, 2260
 Greece, 2253
 Guatemala, 2216
 Guayana, 2229
 Guiana, 2229
 Hawaiian Islands, 2302
 Holland, 2255
 Hungary, 2236
 Idaho, 1541
 Illinois, 1541
 Iowa, 1549
 India, 2272
 Indiana, 1544
 Indian Territory, 1548
 Italy, 2257
 Jamaica, 2218
 Java, 2287
 Kansas, 1551
 Kentucky, 1554
 Lesser Antilles, 2211
 Louisiana, 1554
 Luxembourg, 2260
 Madras, 2280
 Maine, 1559
 Malta, 2260
 Manitoba, 2175

First Lodges in,
 Marquesas Islands, 2302
 Maryland, 1562
 Massachusetts, 1565
 Mexico, 2179
 Michigan, 1575
 Minnesota, 1578
 Mississippi, 1579
 Missouri, 1580
 Montana, 1582
 Nebraska, 1583
 Nevada, 1585
 New Brunswick, 2168
 New Caledonia, 2302
 Newfoundland, 2177
 New Jersey, 1588
 New Hampshire, 1586
 New Mexico, 1589
 New South Wales, 2294
 New York, 1590
 New Zealand, 2301
 Nicaragua, 2219
 North Carolina, 1594
 North Dakota, 1595
 Norway, 2268
 Nova Scotia, 2164
 Oceania, 2301
 Ohio, 1596
 Oklahoma, 1598
 Oregon, 1599
 Paraguay, 2231
 Pennsylvania, 1601
 Persia, 2287
 Peru, 2231
 Philippines, 2287
 Poland, 2261
 Porto Rico, 2206
 Portugal, 2262
 Prince Edward Island, 2176
 Quebec, 2169
 Queensland, 2299
 Rhode Island, 1606
 Roumania, 2264
 Russia, 2264
 Sandwich Islands, 2302
 San Salvador, 2219
 Saskatchewan, 2177
 Serbia, 2266
 Society Islands, 2302
 South Australia, 2298
 South Carolina, 1608
 Spain, 2266
 Straits Settlements, 2288
 Sumatra, 2286
 Surinam, 2230
 Sweden, 2268
 Switzerland, 2269
 Tasmania, 2300
 Tennessee, 1610
 Texas, 1611
 Timor Island, 2303
 Turkey, 2270
 United States, 1517
 Uruguay, 2233
 Utah, 1614
 Venezuela, 2234
 Vermont, 1616
 Victoria, 2296

FIRST Lodges in,
 Virginia, 1620
 Virgin Islands, 2219
 Washington, 1624
 West Australia, 2299
 West Virginia, 1626
 Wisconsin, 1627
 Wyoming, 1631
 FIVE Points of Fellowship, 985
 FLEMING, Walter M., Biography of, 1981
 FLOOD, Freemasonry before the, 155
 FLOOD, Freemasonry restored after, 118
 FLOOD, Oliver on Freemasonry before the, 124
 FLORENCE, William J., Biography of, 1982
 FLORENCE's letter on Shrine abroad, 1976
 FLORIDA
 First Chapters in, 1649
 First Commanderies in, 1778
 First Councils in, 1745
 First Lodges in, 1535
 Grand Chapter organized, 1649
 Grand Commandery organized, 1778
 Grand Council organized, 1746
 Grand Lodge organized, 1538
 Scottish Rite bodies in, 1922
 FLUDD, Robert, Biography of, 359
 FOLGER, Robert, 1915
 FOREMEN, Masonic Marks for, 695
 FORST, Abraham, 1834
 FORTY-SEVENTH Proposition of Euclid, 43
 FOULHOUZE, James, Biography of, 1879
 FOUNDATION-STONE ceremony of Cathedral, 772
 FOUNDER of Freemasonry in France, 94
 FOUNDER or Reviver of English Masonry, 106
 FOUNDERS of first Lodge in Paris, 1093
 FOUNDING of modern Freemasonry, 2101
 FOUR Crowned Martyrs, 17, 28, 88
 FOUR Crowned Martyrs, Legend of, 28, 30, 35
 FOUR Lodges exempted from Warrants, 1229
 FOURTH Degree, 1344
 FOWLE, Henry, 1792, 1798
 FRANCE
 Cambacérès as Sovereign Grand Commander in, 1308
 Chamber of Degrees in, 1302
 Charles Martel as Founder of Freemasonry in, 94
 Charles Martel, as Grand Master of, 93
 Early Freemasonry in, 543
 English Grand Lodge of, 1281
 First Lodge in, 297
 First Lodge of, Lenning on, 1095
 First Warrant in, 1270
 Freemasonry in, British authors on, 1096
 Freemasonry in, Findel on, 1095
 Freemasonry in, Gadicks on, 1095
 General Grand Chapter of, 1307
 General Scottish Grand Lodge of, 1307
 Gild Craftsmen organized in, 704
 Grand Lodge of, 1266
 Grand Lodge of, and the three degrees, 1348
 Grand Orient assumes jurisdiction over all Degrees, 1307
 Grand Orient of, 1292
 Grand Orient of, neither deist, atheist nor positivist, 1309

FRANCE
 Grande Loge Anglaise de, 1279
 Independent and Regular Grand Lodge of, 1311
 Introduction of Speculative Freemasonry to, 1088
 Legal introduction of Lodges to, 1105
 Master of the Craft in, 716
 National Grand Lodge of, 1282, 1310
 Prince Lucien Murat as Grand Master, 1308
 Provincial Grand Lodges in, 1301
 Rebold on Lodge growth in, 718
 Regulations of the Gild Freemasons of, 712
 Roettiers de Montaleau elected Grand Master, 1303
 Royal Order changed to Masonic Order, 1301
 Royal Order in, 1962
 Rules of Grand Lodge of, 1293
 Statutes of Royal Order of Freemasonry, 1294
 Statutes of the Gild of Freemasons, 716
 Symbolic Scottish Rite Grand Lodge of, 1310
 Title of Grand Master in, 1275
 Union of Freemasons of, 1304
 FRANC-MAÇON and Frei Maurer, 829
 FRANC-MAÇON, Frei Maurer and Libero Muratore, 824
 FRANCES Drake, 110, 1128, 1142
 FRANCIS Drake, Biography of, 1142
 FRANCKEN appointed Deputy Inspector-General, 1833
 FRANCKEN founds Lodge of Perfection, 1833
 FRANKLIN elected Grand Master, 1604
 FRANKLIN on Freemasonry, 1518
 FRANKLIN, Sir John, 2178
 FRANKLIN's letters to Price, 1604
 FRANKS, Operative Freemasonry in Germany credited mainly to, 747
 FRATERNAL Union of Anointed High Priests, 1710
 FRATERNITIES, Statute of Excommunication forbids, wearing similar dress with marks, 626
 FRATERNITY of builders at Tyre, 182
 FRATERNITY, Priesthood of Egypt a, 588
 FRATERNITY, Quarterly Communications of, 932
 FREDERICK Albert Fallou, Biography of, 753
 FREDERICK Dalcho, Biography of, 1184
 FRIEDRICH Mossdorf, Biography of, 810
 FREDERICK of Prussia, Initiation of, 2242
 FREDERICK the Great and Grand Constitutions of 1762, 1828
 FREDERICK the Great, Constitutions of 1786 and, 1835
 FREDERICK the Great, Scottish Rite and, 1829
 FREEBORN and of limbs whole, 613
 FREE and Accepted, 1218
 FREE and Accepted Masons, Earliest, 149
 FREE and Accepted Masons, Magistri Comacini absorbed in, 743, 797
 FREE and Accepted Masons, Worshipful and Ancient Society of, 1130
 FREE and Accepted, Meaning of, 650
 FREE Brothers, Oath of the, 605

"FREEMASON," in 1718, The ship, 1328

FREEMASONRY,

Africa and, 2291
 Ancient, 1456
 Ancient Mysteries and, 184, 200, 204, 916
 Ancient Mysteries, Egypt, Greece, Persia and, 908
 Ancient Syria and, 1456
 Anglo-Saxons and, 569
 Antiquity and, pure, 138
 Apprenticeship and Gild, 645
 Architecture and, Geometry in, 803
 Asia, and, 2271
 Babylon and, 118
 Before the Flood, 124, 155
 Brotherhood to Widow, Fatherhood to Orphan, 690
 Brought to Rome, 127
 Canada and, 2164
 Cape Colony and, 2291
 Central America and, 2029
 Change from Operative to Speculative, 882
 Charles Edward Stuart and, 1957
 Charles II. and, 129
 Clubs and, in 18th century England, 904
 Church control of, in middle ages, 741
 Colored, in the United States, 2007
 Cosmopolitan, 2196
 Crusades and, 230
 Cuba, Porto Rico and, 2202
 Dr. Oliver classifies Legends of, 152
 Dr. Oliver's Theories on origin of, 152
 Druidism and, 211
 Druids, Phoenicians and, 148
 Early, in Britain, 558
 Early French rituals define object of, 1273
 Early, in Georgia, 1330, 1518
 Early, at York, 1136
 Early in Portsmouth, New Hampshire, 1329
 Egypt, Geometry and, 77
 Egypt, Misraim and, 125
 Eleventh-century, 732
 Emperor Carausius and, 131
 England and, 131
 English and Druidical Bards, 211
 English, Early history of, 26
 English from Egypt, 88
 English, influenced Scottish, 667
 English, J. O. Halliwell on, 14
 English, in 3rd century, 95
 Essenes and, 410
 European at early period, 89
 Europe and, 2236
 Findel on the Jesuits in, 291
 Forbidden in Papal States under penalty of death, 2258
 Forbidden in Sweden under penalty of death, 2268
 France and, British authors on, 1096
 France and, Charles Martel as the Founder of, 94
 France and, Findel on, 1095
 France and, Gadickes on, 1095
 France and, Grand Orient assumes all Degrees of, 1307
 France and, Statutes of Royal Order of, 1294

FREEMASONRY,

Franklin on, 1518
 French, Union of governing bodies of, 1308
 Geometry and, 117
 Geometry and, Chaldees and Magi practiced, 125
 Georges Renard on Gild, 557
 Georgia, Origin of, 1539
 German, in Gild form, 768
 Gnostics and, 394
 Greater Antilles, 2271
 Growth of, 89
 Hallam on, 495
 House of Stuart and, 282
 Hutchinson on King Solomon and, 142
 Hutchinson's theory of Crusades and, 263
 Initiation in Degrees of, 2125
 Japan and, 2290
 Jesuits and, 286, 302
 Jews and early, in Rhode Island, 1320
 Jew and Tyrian influences on, 181
 Lalande's history of, 1270
 Land of Canaan and, 125
 Legendary history of, 10
 Mark, Rituals of, 880
 Mediaeval secrets of, 647
 Mexico and, 2179
 Mexico and United States, 2201
 Middle Ages, Church and, 78
 Modern, Founding of, 2101
 Modern from Roman Colleges, 789
 Myths of Antiquity and Legends of, 484
 Natives of India and, 2285
 New South Wales and, 2294
 North America and, 1313
 Not founded by Ashmole, 349
 Not Mysteries of Ancient Pagans, 499
 Not organized at Temple of Solomon according to Hutchinson, 141
 Nova Scotia, Early in, 1318, 2164
 Odd numbers and, 2129
 Old Charges, Women and, 689
 Oliver Cromwell and, 310
 Oliver's Theory of the Science of, 153
 Operative, Decline of, 912, 927
 Operative, in Germany, 747
 Operative, and Speculative Freemasonry, 721
 Organized, Pownall on origin of, 733
 Paine on, 211, 229
 Past and present, Kloss on, 782
 Patriarchs and, 156
 Patriarchs and, Mysteries an offshoot of, 197
 Phallic symbols and, 370
 Philadelphia and, Moore on, 1518
 Preliminary outlook on history of, 481
 Principles of, taught by King Solomon, 136
 Pythagoreans and, 382
 Rebold on Roman Colleges of Artificers and, 200
 Relations of Women to, 689
 Remote Causes of Transition from Operative to Speculative, 897
 Restored after Flood, 118
 Royal Society and, 319
 Saxon Heptarchy and, 132

FREEMASONRY,

- School of Inquirers after Truth, 151
- Science of Euclid a founder of, 54
- Scotland, Early in, 663
- Scotland and, D'Aumont and, 274
- Scottish, Schaw Statutes, Earliest Constitutions of, 676
- Secret Vault and, 1715
- Servant to every worthy faith, 729
- Shinar and Assyria, 125
- Socinians and, 405
- Solomon and, of middle ages, 83
- Solomon, King of Israel, and, 158
- Solomon organizes, 164
- Solomon's, and its religious thought, 141
- Solomon's Temple and, 146
- South America and, 2221
- Speculative, about 1450, 891
- Speculative, death of Operative and birth of, 1073
- Speculative, Early ritual of, 977
- Speculative, in France, 1088
- Speculative institution founded on Operative art, 744
- Speculative, Numerical symbolism of, 982
- Speculative, the structure, and Operative Freemasonry is foundation, 721
- Speculative, Wren as inventor of, 1826
- Speculative, at York, 1142
- South Carolina, Early in, 1329
- Spurious, 155
- Symbol and Legend in, 1020
- Symbolical, 2099
- Symbolism of, 2061, 2080, 2099, 2177
- Symbolisms, Made up of, 2098
- Symbols of Geometry in Ritual of modern, 44
- Templar origin of, 129
- Templars as founders of, 258
- Temple, 2128
- Temple of Solomon and, 77, 136, 1017
- Texas, Roman Catholic Church and, 1611
- Theory of origin of modern, 722
- Third or Master's Degree of, and Ancient Mysteries, 207
- Today and in 10th century, 729
- Tower of Babel and, 63
- True origin and character of, 37
- War and, General Samuel H. Parsons on, 1370
- Women in, 2194
- Working of, in America, 1601
- Wylie on Roman builders teaching, 664

FREEMASONS,

- American Colonies, 1517
- Ancient Society of, 1132
- Anderson calls, a Noachida or Noachite, 125
- Apply to Lodge for Use of Charter, 2279
- Apprentices among Scottish, 677
- Arms of the, 629
- Arms of, Grand Lodge of, 629
- Assassins and Templars, 253
- Assembly in 1677, 634
- Astrologers and the, 334
- Bishop of Pernambuco attacks, 2225
- Brazil, Roman Catholic Church and, 2225
- Building secrets of, 797
- Came from the continent, 663
- Charges of, 945, 966
- Charges of, from Lodges beyond Sea, 1031
- Charles I., A, 129
- Charter from Athelstan for, 132
- Chetwode Crawley on Ramsay among, 278
- Christian Knighthood and, 1425
- Church of middle ages and, 172
- Church and Symbolism, 801
- Clothing of, 626
- Coat of Arms of, 627
- Coincidence of English and German, 807
- Como, Monopoly in Christian architecture conceded by Popes to the, 743
- Company of, 622
- Company of, and Company of Masons, 631
- Company of Masons Distinct from Company of, 821
- Constitutions of the, 58, 1051
- Constitutions of English Mediaeval, 604
- Craft differences, 720
- Created sermons in stones, 817
- Crusaders and, 908
- Cuba, Brethren Shot for being, 2204
- Cuba, Religious Persecutions of, 2202
- Customs of early Scottish, 677
- Customs of French Gild, 717
- Customs of the Scottish, 681
- Degrees before 18th Century, 1005
- Dr. Anderson's connection with, 1076
- Dr. Krause's Three Oldest Documents of, 59
- Early Congregations or Assemblies of, 640
- Early, in France, 543
- Early meetings of, 2100
- Early New England, 1328
- Early of Philadelphia, 1327
- Early Royal Arch, in Dublin, 1357
- Egyptian Religious System and, middle ages, 76
- Elect officers at General Assembly, 642
- Emperors Paul and Alexander reputed, 2265
- England, Prayers of Mediaeval, 693
- English, Sir Christopher Wren on, 745
- Equal in Lodge, 2282
- Essenes and, Brewster on, 245
- Exiled from Portugal, 2263
- Family, Pike on Degrees for Woman of, 1995
- First to assume title of, 43
- France, Statutes of Gild of, 716
- French, Customs of, 1274
- French Gilds and, 710
- French, in England in 7th century, 133
- Geometrical, 812
- Geometrical secrets in middle ages, of, 44
- Geometrical symbols of, 913
- German, Bode's Union, 2247
- German, First Written Constitution, 755
- Germany, Ancient fraternity of, 758
- Germany, Three periods in history of, 764
- Gild, Rank of, 42
- Gild, were architectural, 795
- Gloves for Operative, 685
- Gothic architecture and Corporations of, 736

FREEMASONS,

Gothic architecture and the, 814
 Hanged without trial in Spain, 2267
 Hiram Abif among, 145
 Honourable Society and Company of, 1130
 Hutchinson, Gild of, and Speculatives, 140
 Incorporated by a papal bull, 752
 Independent Body of Craftsmen, 801
 Inventors of Gothic architecture, 765
 Jesuits and, at Pernambuco, 2225
 Jewish, in Germany, 2246
 John Quincy Adams attacks, 2058
 Jurisdiction of London, 635
 King's, or Surveyors of Buildings, 128
 Knights Exiled from Malta for meeting, 2260
 Knights of Malta and the, 1447
 Local Fraternities of Company or Gild, 643
 Lombardy, and building construction, 796
 Lombardy, use science of symbolism, 743
 Louveteau, son of, 709
 Malta, Papacy imperils, 2260
 Malta, Roman Catholic Church attacks, 1447
 Marks, Letters as Mediaeval, 839
 Masons' and, Marks, 835
 Meaning of word, 606, 824
 Mediaeval, Assemblies of Lodges, 637
 Mediaeval, and modern Speculatives, 910
 Mediaeval, a secret society, 787
 Mediaeval, Gothic architecture, 742, 816
 Mediaeval, Michelet on secrets of, 798
 Mediaeval, secrets of, 794, 840
 Mediaeval, Vesica Piscis, 798
 Meeting by Immemorial Constitution, 958
 Michelet on mystical numbers in middle ages of, 751
 Modes of recognition in 12th Century, 1000
 Mormon Faith and, 1614, 1616
 No Master Mason's Degree among Operative, 1017
 Non-age, 2199
 Non-Operative, 689, 886, 928
 Non-Operative Member of, 886
 Non-professional members, 688
 Oath as Master of French Gild, 713
 Oliver denies, from Druids, 212
 Operative, or Caementarius, 581
 Operative, Ceremonies among, 995
 Operative, Degree System of, 998
 Operative, Mark Degree and customs of, 859
 Operative, Masonic ceremonial of, 917
 Operative, Ritual used by, 987
 Operative, Sloane Manuscript and Catechism of, 978
 Outgrowth of Gilds, 611
 Papal Bulls authorizing, not fully proven, 819
 Persians as, 2288
 Planting principles of symbolic art, 765
 Pope and, 346
 Portuguese, Edict of death against, 2262
 Priest and, Italian King's son educated by, 2257
 Procession of, ridiculed by Tory poet, 1569

FREEMASONS,

Public authorities in Scotland and, 675
 Pure, 155
 Record of, 15th century, 123
 Released from Church control, Gothic Architecture after, 767
 Religion of, 33
 Religious symbolism in middle ages of, 1341
 Ritual of Society of Operative, 660
 Roman College, linked with Saxon Builders, 587
 Roman Inquisition tortures, 2263
 Rosicrucians and the, 350
 Rosicrucians and, Sloane on, 369
 Rough Masons and, 821
 Royal Arch, acting without Warrant, 1384
 Rules of early Scottish, 677
 Saracenic art taught to Gilds of, 266
 Scarlet aprons of early, 1393
 Scotland and, from Strassburg, 668
 Scotland, Lords of Roalin patrons of 671
 Scots, 1837
 Scottish, in 17th century and Prayer, 691
 Shot without trial in Cuba, 2204
 Sir Christopher Wren one of the, 1219
 Sir Christopher Wren on Papal authority to, 734
 Society in 1411 of ancient standing, 627
 Solomon as head of the, 87
 Solomon's, travels from Jerusalem, 142
 Speculative, Analysis of primitive ritual of, 979
 Speculative, Equilateral triangle symbol of, 798
 St. Alban and the, 564
 St. Blaise, Patron Saint of French Gild, 712
 Stonecutters, Plaisterers, and Mortar Mixers of France, Regulations of the Gild, 712
 Strasburg, John Daniel Schoepflin on, 761
 Swedish Princes are by birthright, 2268
 Symbols in middle ages of, 390, 1341
 Traveling, 88, 120, 634
 Traveling and, Magistri Comacini, 748
 Traveling, Como, Rules and customs of, 744
 Traveling, Customs of, of Germany, 806
 Traveling, Dionysiacs merged in, 183
 Traveling, Found Gothic Architecture, 202
 Traveling, Lombardy, Steinmetzen and Comacine Masters, 745
 Traveling, of Lombardy, 720
 Traveling, Papal authority for, 738
 Traveling, Papal Bulls granted, 736
 Traveling, Papal favor for, 735
 Traveling, Pownall's search for Papal Bulls for, 737
 Traveling, Secret organization, 748
 Traveling, Unity of design, by, 722
 Tyrian, 156
 Under Rule of Pope, Paley on, 797
 Union of, of France, 1304
 Use of Geometry by, 812

FREEMASONS,
 Wages of, 920
 Wages of Master, 824
 Weed's Attack on, 2050
 Without certificate from Lodge, 654
 Women, Making of, 2194
 York, a treasured title to, 1151
 York, General Assembly of, 100, 585
 FREEMEN Masons in Scotland, Widows and Daughters of, 690
 FREEMEN of St. John's Lodge, 665
 FREE of the Gild, 605, 828
 FREI Maurer, and Franc-Maçon, 829
 FREI Maurer, Franc-Maçon and Libero Muratore, 824
 FRÈRE Mason, 924
 FRENCH and English Craftsmen and Roman Catholic Church, 719
 FRENCH, Benj. B., on Grand Encampment, 1499
 FRENCH ceremonies, 1275
 FRENCH Compagnonnage condemned by Roman Catholic Church, 1317
 FRENCH Council of Emperors of the East and West, 1307
 FRENCH Crafts and Gilds, English and, 719
 FRENCH formula of greeting, Topage, 718
 FRENCH Fraternity, Joseph Buonaparte heads, 1308
 FRENCH Freemasons, Customs of, 1274
 FRENCH Freemasons in 7th Century, 133
 FRENCH Freemasonry, Union of bodies of, 1308
 FRENCH Gild Freemasons, Customs of, 717
 FRENCH Gild Freemasons, St. Blaise, Patron Saint of, 712
 FRENCH Gild Freemasons, William de Saint Pater's Oath as Master of, 713
 FRENCH Gilds, Apprentices, Companions and Masters, 708
 FRENCH Gilds and Freemasons, 710
 FRENCH Gilds, Aspirant in, 709
 FRENCH Gilds of the Middle Ages, 700
 FRENCH Gilds, Patron Saints of, 710
 FRENCH Gilds, Religious Fraternities in, 710
 FRENCH Guiana, First Lodges in, 2230
 FRENCH Masons and Master's Word, 1342
 FRENCH Rite, Rite Francais or, 1302
 FRENCH rituals define Freemasonry, 1273
 FRITH-GILDAN, Free Gilds, 113
 FYLFOT, 844

G

GADICKE, Johann, Biography of, 303
 GADICKE on Freemasonry in France, 1095
 GAGE, Jonathan, 1792
 GARIBALDI as Grand Master, 2259
 GARIBALDI calls Congress of Lodges, 2259
 GARIBALDI, Guiseppe, 2258
 GARDNER on Morgan craze, 2057
 GARDNER on Provincial Grand Lodge, 2009
 GARDNER on the Prince Hall Lodge, 2009
 GASCOIGNE, Sir Thomas, Biography of, 1148
 GAUL, Gilds of, and Roman Colleges, 700
 GAUL, Whittington's account of, 727
 G, The letter, 42, 805
 GEBAL, Giblim, Inhabitants of, 169
 GEGYLDAN, 594

GEMETRIA or Numeration, 2105
 GENERAL Albert Pike defines Rite, 1349
 GENERAL Assemblies made Laws for Craft, 641
 GENERAL Assemblies of Freemasons, 637
 GENERAL Assembly, Moses held a, 155
 GENERAL Assembly of Freemasons at York, 100
 GENERAL Grand Chapter,
 Attempts to dissolve, 1411
 Defines Capitular Degrees, 1411
 Eastern Star, organized, 2003
 France, 1307
 Important Events of, 1704
 Jurisdiction of, 1413
 Royal Arch Masons for the six Northern States of America, 1408
 Royal Arch Masonry under, essentially American, 1398
 Title of, 1379
 United States, 1396
 GENERAL Grand Council, Cryptic Rite, 1732
 GENERAL history of Christian Knighthood, 1414
 GENERAL Lodge at York, 1126
 GENERAL Mellinet, 1309
 GENERAL Parsons on Freemasonry in war, 1370
 GENERAL Scottish Grand Lodge of France, 1307
 GENERAL Warden, Lord General-Warden or, 683
 GENEVA, Independent Grand Lodge of, 2269
 GENTLEMEN Masons, 888
 GEOMATIC Masons, 888
 GEOMETRICAL Architecture and Architectural Symbolism, Boissérée on, 801
 GEOMETRICAL Figures, Druids used, 2122
 GEOMETRICAL Freemasons, 812
 GEOMETRICAL Mason, 43
 GEOMETRICAL proportions of Gothic Churches, 800
 GEOMETRICAL rules and Mediaeval Builders, 645
 GEOMETRICAL Secrets of the Freemasons, 44
 GEOMETRICAL Symbols, 812
 GEOMETRICAL Symbols of Freemasons, 913
 GEOMETRIC Science in Architecture, Pope Sylvester and, 796
 GEOMETRIC, Constituciones, 623
 GEOMETRIC Science and Architecture, 796
 GEOMETRY and Architecture, Symbols of Operative Freemasons Founded on, 916
 GEOMETRY and Masonry, Likeness of, 44
 GEOMETRY and Masonry, Synonymous terms, 42
 GEOMETRY as foundation of Freemasonry and Architecture, 803
 GEOMETRY as foundation of Masonry, 43
 GEOMETRY as Freemasonry, 117
 GEOMETRY by Freemasons, Use of, 812
 GEOMETRY defined, 72
 GEOMETRY, Derivation of word, 72
 GEOMETRY or Freemasonry, Chaldees and Magi practiced, 125
 GEOMETRY or Freemasonry in Egypt, 77
 GEOMETRY, Origin of, 41
 GEORGE Grote on knowledge by symbols, 139

- GEORGE Oliver, Rev. Dr., 150
 GEORGE Payne, Biography of, 899
 GEORGIA,
 Early Freemasonry in, 1330, 1518
 First Chapters in, 1651
 First Commanderies in, 1779
 First Councils in, 1746
 First Lodges in, 1538
 Grand Chapter organized, 1651
 Grand Commandery organized, 1779
 Grand Council organized, 1747
 Grand Lodge organized, 1539
 Origin of Freemasonry in, 1539
 Scottish Rite bodies in, 1923
 GERMAIN, St., 300
 GERM of Masonic history, the Legend, 37
 GERMAN,
 Architecture, Möller on, 747
 Brotherhoods, Winzer on, 755
 Constitutions, the invocation, 41
 Craftsmen Mark of, 786
 Early Lodge Degrees, 2245
 English Freemasons and, 807
 English Stonemasons and, 17
 Freemasonry in Gild form, 768
 Freemasonry, Mediaeval initiation, 785
 Freemasons, Bode's Union of, 2247
 Freemasons, First Written Constitution, 755
 Lodges and Jews, 2252
 Lodges, Dittfurth and Bronner Constitution for, 2248
 Mackey on English Constitutions from, 782
 Operative Masons of the middle ages, 35
 Statutes, Roman Catholic spirit of, 41
 Steinmetzen, 28
 Steinmetz, Examination of, 806
 Stonemasons, Customs of, 781
 Stonemasons, Oldest Constitutions of, 783
 GERMANY,
 Ancient Fraternity of Freemasons in, 758
 Before middle of 12th century, Gilds in, 778
 Cathedral of Cologne and Stonemasons of, 770
 Cologne as a Masonic center in, 768
 Customs of Traveling Freemasons of, 806
 Directorial Lodges in, 2248
 First Lodges in, 2242
 Grand Select League in, 2250
 Jewish Freemasons in, 2246
 Jodoque, unites Master Masons of, 759
 Magistri Comacini bring architecture to, 748
 Operative Freemasonry in, credited to Franks, 747
 Patrons of the Craft in, 35
 Stonemasons of, 34, 746
 Three periods in Freemasonry of, 764
 GESELL, 786
 GESETLUNG, 598
 GESTURE language, Miller on, 2063
 GHERIM, 169
 GHIBLIM, 169
 GIBLEMITES, Meaning of, 874
 GIBLIM, 169
 GIBLIM, Inhabitants of Gebal in Phoenicia, 169
 GIBRALTAR, First Lodges in, 2260
 GIFTS of gloves to workmen, 685
 GILD,
 Annual Festival on Day of Patron Saint, 609
 Apprentice must be able-bodied, 645
 Apprentices, Masonic knowledge of, 1002
 Bondman not received as Apprentice by, 644
 Builder's organized from the architects of Lombardy, 43
 Cambridge, Thanes', 597
 Carpenters', celebrates Mass, 630
 Carpenter's, of Norwich, 630
 Ceremony of Admission, 609
 Charity in Orky's, 595
 Charity in Thanes', 598
 Charity practiced by the, 609
 Charles Martel, Reference to, 716
 Cnythen Gylde or Young Men's, 594
 Company, Freemasons met in local Fraternities, 643
 Congregations distinct from Assemblies, 962
 Corporations at Paris, 707
 Craft or, records in 15th century, 668
 Craftsmen, Ceremonies of recognition among, 1317
 Craftsmen in homes, Grouping of, 707
 Craftsmen organized in France, 704
 Definition of, 497
 Development of Freemasonry, Renard on, 557
 Each, had Patron Saint, 608
 Eranos among the Greeks a, 589
 Expenses of the, 609
 Form, German Freemasonry in, 768
 Freemasons, French, Customs of, 717
 Freemasons, French, William de Saint Pater's Oath as Master of, 713
 Freemasons, French, Patron Saint of, 712
 Freemasons, French, Regulations of the, 712
 Freemasons', in France, Statutes of the, 716
 Freemasons of the, Rank of, 42
 Freemasons were architectural, 795
 Free of the, 605
 Fuller's, at Lincoln, 616
 Holy Cross, 617
 Initiation and modern Masonic practice, 651
 Legend of the, 12
 Members, Dues of, 609
 Members, Lawsuits discouraged among, 617
 Offenses against, 609
 Officers not serving paid fines, 603
 Officers, Titles of, 608
 Origin, Brentano's theory of, 590
 Orky's, at Abbotsbury, 595
 Rules, Anglo-Saxon, 599
 Saxons meant by, a Fraternity, 588
 Smith's, Charity in, 600
 Smith's, of Chesterfield, 600
 St. Catherine, Admission of Brothers and Sisters in the, 609
 St. Catherine, Charity in, 610
 St. John the Baptist, 618

GILD,

- Tailors', at Lincoln, 602
- Tailors', Charity in the, 602
- Tailors', of Exeter, 616
- Tylers', or Poyntours', 617

GILDAN, 588**GILDS,**

- Adulterine, 607
 - Anglo-Saxon, 588
 - Antiquity of the Saxon, 593
 - Apprenticeship common to, maintained by Freemasons, 645
 - Boileau, Stephen, Historian of, 706
 - Building at Venice, 745
 - Cesare Cantu Storia di Como on the, 744
 - Charity a feature of, 599
 - Charity in Grecian, 589
 - Clothing of the Companies and Coats of Arms granted to the, 630
 - Companies, and Lodges, Titles of Officers in, 623
 - Corporations of Skilled Workmen or, 121
 - Council of Avignon condemns, 625
 - Craft, Mystery and, 608
 - Craft, Saxon and Norman, 607
 - Craftsmen's, English, Growth of, 604
 - Customs of the, 607
 - Customs of the Craft, at Rome, 702
 - English and French Crafts and, 719
 - English, older than Kings of England, 593
 - Freemasons today an outgrowth of, 611
 - Freemason's, Saracenic Building Art taught to, 266
 - French, and Freemasons, 710
 - French, Apprentices, Companions and Masters in, 708
 - French, Aspirants, in, 709
 - French, Patron Saints of, 710
 - French, Religious Fraternities in, 710
 - Gaul and the Roman College's, 700
 - Germany, before middle of 12th Century, 778
 - Language of early Constitutions of, 632
 - Masonic Craft, Constitutions of the, 604
 - Middle Ages and French, 700
 - Middle Ages and the, 12
 - Operative Mason's, 202
 - Operatives, and Masonic Lodges, Ravenscroft on, 745
 - Plays of the, 1069
 - Religious and Craft, 603
 - Religious spirit of all, 615
 - Roman Catholic, 625
 - Rules of the, 607
 - Secrecy of, 615
 - Social and Craft, 601
 - Successors to Roman Colleges, 591
- GILDESTER, 595**
- GLOVES, Candidates presented with, 658
 - GLOVES, Fellow Craft in Scotland provide, 685
 - GLOVES for Operative Freemasons on Continent, 685
 - GNOSIS or Gnosticism, 324, 397
 - GNOSTICISM explained, 324
 - GNOSTICS, 201, 394
 - GNOSTICS, Freemasonry and the, 394
 - GNOSTICS, King on the, 250
 - God, Belief in, 33

GOD, Unity of, and Immortality of Soul, 192

- GODFREY de St. Aldemar, 240
- GODFREY Higgins says Masons were Druids, 211
- GODFREY Higgins traces Masons to Druids and to Scotland and York, 224
- GODFREY of Bouillon, 232
- GOETHE, Johann von, Biography of, 336
- GOLDEN Rosicrucians, Order of, 376
- GOLDZIEHER on Druidism, 213
- GOLDZIEHER on Enoch, 427
- GOOD Samaritan, Degree of, 1996
- GORMAGONS, 912
- GOSPELS, Oath taken on the, 648
- GOTHAM Temple, changed to Mecca, 1974
- GOthic,
 - Architects, Symbolism of, 840
 - Architecture after Freemasons released from Church control, 767
 - Architecture and the Freemasons, 736, 814
 - Architecture, Mediaeval Freemasons and, 742, 765, 816
 - Architecture, Schlegel on, 766
 - Architecture, Traveling Freemasons, as Founders of, 202
 - Buildings image in stone of Masonic Philosophy, 820
 - Saracenic Style and, 814
 - Symbolic style of architecture and, 766
- GOULD and Hughan on Stuart Freemasonry, 301
- GOULD on early jurisdiction of Grand Lodge of England, 1107
- GOULD on first American Lodge, 1337
- GOURGAS on place of Cryptic Degrees, 1728
- GOURGAS, John James J., 1889
- GOVERNMENT forbids initiation of Swiss, 2269
- GOVERNMENT interferes with Italian Lodges, 2257
- GRACEMAN, 608
- GRADES and Degrees in Ancient Masonry, 1007
- GRAN Dieta Symbolica, 2188
- GRAN Logia de la Isla de Cuba, 2206
- GRAN Logia Soberana de Puerto Rico, 2208
- GRAND and Subordinary Commanderies in the United States, 1773
- GRAND Brazilian Orient organized, 2224
- GRAND Committee acts as Grand Lodge, 1186
- GRAND Consistory in Grand Lodge, 1878
- GRAND Constitutions of 1762, Frederick the Great and, 1828
- GRAND Chapter at Philadelphia and Hartford, 1377
- GRAND Chapter, General, of Royal Arch Masons for the six Northern States of America, 1408
- GRAND Chapter under Grand Lodge of Pennsylvania, 1688
- GRAND Chapter, Webb on first, 1376
- GRAND Chapters,
 - Alabama, 1633
 - Arizona, 1634
 - Arkansas, 1636
 - California, 1636
 - Colorado, 1637
 - Connecticut, 1638
 - Dakota, 1639

GRAND Chapters,

Degrees and the, of Royal and Select

Masters, 1724

Delaware, 1643

Deputy, of New York, 1681, 1683

District of Columbia, 1646, 1667

Eastern Star, 2004

Florida, 1649

Georgia, 1651

Illinois, 1654

Indiana, 1656

Iowa, 1656

Kansas, 1658

Kentucky, 1658

Louisiana, 1660, 1663

Maine, 1664

Maryland and District of Columbia,
1665

Massachusetts, 1668

Michigan, 1670

Minnesota, 1671

Mississippi, 1673

Missouri, 1674

Montana, 1674

Nebraska, 1675

Nevada, 1676

New Hampshire, 1677

New Jersey, 1678, 1680

North Dakota, 1683

Ohio, 1685

Oklahoma, 1687

Pennsylvania, 1689

Rhode Island, 1689

Select Degree independent of, 1770

South Carolina, 1690

South Dakota, 1640, 1691

Tennessee, 1691

Texas, 1695

Utah, 1696

Vermont, 1697

Virginia, 1700

Washington, 1701

West Virginia, 1702

Wisconsin, 1703

Wyoming, 1704

GRAND Commanderies,

Alabama, 1774

Arizona, 1774

Arkansas, 1775

California, 1775

Colorado, 1776

Connecticut, 1777

Dakota Territory, 1806, 1816

District of Columbia, 1778

Florida, 1778

Georgia, 1779

Idaho, 1780

Illinois, 1780

Iowa, 1782

Indiana, 1781

Indian Territory, 1781

Indian Territory unites with Oklahoma,

1782, 1808

Kansas, 1782

Kentucky, 1782

Louisiana, 1784

Maine, 1785

Maryland, 1785

GRAND Commanderies,

Massachusetts and Rhode Island, 1794

Michigan, 1794

Minnesota, 1796

Mississippi, 1796

Missouri, 1796

Montana, 1797

Nebraska, 1797

Nevada, 1798

New Hampshire, 1799

New Jersey, 1800

New Mexico, 1801

New York, 1505, 1805

North Carolina, 1805

North Dakota, 1807

Ohio, 1807

Oklahoma, 1808

Oregon, 1808

Pennsylvania, 1812

South Carolina, 1815

South Dakota, 1816

State Sovereignty of, 1795

Tennessee, 1816

Texas, 1817

Utah, 1818

Vermont, 1818

Virginia, 1821

Washington, 1822

West Virginia, 1823

Wisconsin, 1823

Wyoming, 1823

GRAND Councils,

Alabama, 1735

Arkansas, 1736

California, 1736

Colorado, 1737

Columbia, 1761

Connecticut, 1738

District of Columbia, 1745

Florida, 1746

Georgia, 1747

Illinois, 1748

Iowa, 1749

Indiana, 1748

Kansas, 1749

Kentucky, 1749

Louisiana, 1751

Maine, 1751

Maryland, 1752

Massachusetts, 1753

Michigan, 1754

Minnesota, 1754

Mississippi, 1754

Missouri, 1757

Montana, 1758

Nebraska, 1759

New Hampshire, 1760

New Jersey, 1760

New York, 1762

New York consolidated, 1762

North Carolina, 1762

North Dakota, 1764

Ohio, 1763

Oklahoma, 1764

Oregon, 1765

Pennsylvania, 1765

Princes of Jerusalem warrant Grand

Lodge, 1873

GRAND Councils,

Princes of Jerusalem warrants Mark
 Mason's Lodge, 1873
 Rhode Island, 1766
 Select Masons at Baltimore, 1721
 South Carolina, 1766
 South Dakota, 1767
 Tennessee, 1768
 Texas, 1768
 Vermont, 1770
 Virginia, 1771
 Washington, 1772
 Wisconsin, 1772

GRAND Days, 1134**GRAND Directory of Switzerland, 2269****GRAND Encampment,**

Carson Enoch T. on, 1513
 Colman Hutson B. on, 1509
 Connecticut organized, 1777
 First, in United States, 1791, 1809
 French Benj. B. on, 1499
 Hopkins James H. on the, 1500, 1513
 Knights Templar of United States, 1499
 Massachusetts and Rhode Island, 1791
 New Hampshire organized, 1798
 New York organized, 1803
 Pennsylvania, 1785, 1786, 1810
 Rugg Henry W. on, 1512
 South Carolina organized, 1814
 Thomas Smith Webb on, 1511
 Vermont organized, 1818
 Virginia organized, 1819
 Winchester, in Virginia, 1819

GRAND Holy Royal Arch in Delaware, 1641**GRAND Lodge,**

England according to old institutions, 1179
 England and London Freemasons, 1338
 England at Union, Arms Adopted by, 629
 England, Ceremonies at Union, 1255
 England changes Free Born into Free Man, 2199
 England, Early jurisdiction, 1107
 England erases African Lodge, 2026
 England, First Lodge warranted abroad by, 2266
 England, Influences Prevailing prior to 1717 in, 900
 England, Quarterly Communications of, 962
 First of England, 132, 1223
 France and three symbolic Degrees, 1348
 France, Rules of, 1293
 Freemasons in 1717, Arms of, 629
 French, Grand Orient's contests with, 1300
 Grand Committee acts as, 1186
 Grand Consistory in, 1878
 Grand Master nor, mentioned in Old Constitutions, 635
 Haiti becomes Grand Orient, 2217
 Hanover closed by Government, 2251
 Indian Territory and the Grand Lodge of Oklahoma Territory united, 1549
 Intellectual progress at era of 1717, 901
 Jurisdiction, 2017, 2027
 Lodge acts as, 1372
 Lodge of Antiquity as a, 1149

GRAND Lodge,

Lodges in 1717 forming, 932
 London, and Grand Lodge in York, 1146
 Manuscript, No. 1, 15
 Operative Ritual practiced by, 994
 Organization of a, 957
 Organization in 1717 was, a Revival, 939
 Organized by Supreme Councils, Legality of, 2195
 Pennsylvania defines jurisdiction of Degrees, 1811
 Pennsylvania Grand Chapter under 1638
 Piedmont, Degrees of, 2258
 Prince Hall, Tucker on the, 2034
 Required Tiler to be a Fellow Craft, 1036
 Scotland and Mark Master, 1955
 Scotland elected William St. Clair as Grand Master, 675
 Scotland recognized only three Degrees, 1263
 Scotland refused Royal Arch Degree, 1366
 Warrants, Early, 1334
 Washington on Negroes in Craft, 2007
 York, London Grand Lodge and the, 1146
 York, Queen Elizabeth breaks up, 1123
 York, Rules of the, 1131

GRAND LODGES

Alabama, 1520
 Alberta, 2177
 Alpina of Switzerland organized, 2269
 Ancient Masons, Massachusetts, 2023
 Antient York Masons, 1238
 Antient York Masons of South Carolina, 1609
 Antients, 1180
 Apprentices admitted Masters and Fellow Crafts, 1208
 Arizona, 1524
 Arkansas, 1525
 Astrea, Russia, 2265
 Atholl, 1179
 Belgium, 2240
 British Columbia, 2175
 California, 1526
 Canada, 2172
 Canada in Province of Quebec, 2174
 Canada West, 2174
 Canal Zone District, 1574
 Chile, 2227
 China, District, under Massachusetts, 2290
 Club Life at Era of 1717, 903
 Colombia, 2228
 Colon, 2203
 Colon and Cuba unite, 2205
 Colorado, 1527
 Concord at Darmstadt, 2246
 Connecticut, 1529
 Costa Rica, 2216
 Cuba, 2203, 2205
 Cuscatlan de San Salvador, 2219
 Dakota, 1531
 Delaware, 1533
 District of Columbia, 1535
 District, of Newfoundland, 2178
 Dominican Republic, 2217
 Ecuador, 2229
 English Provincial, of Brunswick, 2249

GRAND LODGES

England or Grand Lodge of York, 1116
 England, 925
 England, South of the Trent, 1216
 England, Union of two, 1236
 Especial, 1253
 Florida, 1538
 France, 1266
 Georgia, 1538, 1539
 Greece, 2254
 Guatemala, 2216
 Haiti, 2217
 Hamburg, 2249
 Hanover, 2250
 Havana, 2205
 Hesse-Cassel, 2251
 Holland, 2256
 Hungary, National, 2238
 Idaho, 1541
 Illinois, 1542, 1543
 Independent, of Porto Rico, 2206
 Indiana, 1547
 Indian Territory, 1548, 1599
 In Due Form, 956
 Iowa, 1551
 Kansas, 1553
 Kentucky, 1554
 Louisiana, 1558
 Lower Canada, 2170
 Maine, 1560
 Manitoba, 2176
 Maryland, 1563
 Massachusetts, 1566
 Mexico, 2180
 Michigan, 1577, 1578
 Minnesota, 1578
 Mississippi, 1580
 Missouri, 1581
 Montana, 1583
 Nebraska, 1583
 Nevada, 1585
 North Carolina, 1594
 North Carolina and Tennessee, 1610
 North Dakota, 1595
 Norway, 2269
 Nova Scotia, 2167
 New Brunswick, 2168
 New Hampshire, 1587
 New Jersey, 1589
 New Mexico, 1590
 New South Wales, 2295
 New York, 1593
 New Zealand, 2301
 Ohio, 1596
 Oklahoma, 1549, 1598
 Oklahoma and Indian Territory united,
 1549
 Ontario, 2174
 Oregon, 1600
 Pennsylvania, 1602
 Peru, 2233
 Philippines, 2287
 Poland, 2261
 Porto Rico, 2208
 Portugal, 2263
 Prince Edward Island, 2176
 Prince Hall, 2026
 Province of Quebec, 2170

GRAND LODGES

Provincial, in France, 1301
 Provincial, of New York, 1593
 Provincial, of South Carolina, 1609
 Prussia at Berlin, 2252
 Quebec, 2172, 2174
 Queensland, 2299
 Ratisbon, 2253
 Rhode Island, 1608
 Royal York of Friendship, 2252
 Santo Domingo, Independent National,
 2218
 Saskatchewan, 2177
 Scotland, 1152
 Solomon at Chinsura, 2273
 South Australia, 2298
 South Carolina united as Grand Lodge of
 Ancient Freemasons, 1610
 South Netherlands, 1109
 States of Mexico, 2186
 Sun at Bayreuth, 2253
 Supreme, at London, 1235
 Tasmania, 2300
 Tennessee, 1610
 Texas, 1614
 Three Globes, 2253
 Three Keys, 2253
 Turkey, 2270
 Union of Two, Indian and Oklahoma
 Territories, 1599
 United Provinces of Low Countries, 2272
 United States, 1517
 Utah, 1615
 Valle de Mexico, 2186
 Vermont, 1617
 Victoria, 2298
 Vienna, 2239
 Virginia, 1621
 Vladimir of Russia, 2265
 Washington, 1624
 Western Australia, 2300
 West Virginia, 1627
 Wisconsin, 1628
 World, Mother, 1177
 Wyoming, 1631
 York, 1127, 1227
 York or Grand Lodge of all England, 1116

GRAND MASTER

All Scottish Freemasonry in India, 2285
 Associate, Chancellor Prince Cambracères
 made, 1308
 Charles XIII of Sweden, 2268
 Colon shot without trial, 2204
 De Molay burned to death, 1825
 Deputy, Fellow Crafts in 1723, eligible for,
 1037
 France, Prince Lucien Murat as, 1308
 France, Roettiers de Montaleau elected,
 1303
 Gives Degrees to wife, 2195
 Grand Lodge nor, mentioned in Old Con-
 stitutions, 635
 Henry Jermyn, Earl of St. Albans as, 642
 Hereditary, 1169
 Kuschelery of Russia invites disaster, 2265
 Lafayette acts as, 1539
 Lodge of Edinburgh, 1157
 Lodges of France, 1299

GRAND MASTER

- Murat, King of Naples, as, 2257
- Order of St. John, Rhodes, and Malta, 1477
- Philip, Duke of Wharton, 963
- Scotland, Electing first, 1170
- Sir Christopher Wren as, 927
- Solomon as, 165
- Title of, in France, 1275
- Title not used in Scotland until 1731, 673
- William St. Clair elected by Grand Lodge of Scotland as, 675

GRAND MASTERS

- Atholl Grand Lodge, 1205
- Knights Templar, 1474
- Lodge, 1188
- Lodge in Holland, 2255
- Scotland, Hereditary, 128, 671, 1162
- Grand Mastership of Scotland, St. Clairs of Roslin and the hereditary, 128
- Grand Mother Lodge of Three Globes, 2253
- Grand Mystery of Free-Masons Discovered, 981
- Grand Mystery, The, 979
- Grand, National Lodge of France, 1282
- Grand National Mother Lodge of Prussian States organized, 2253
- Grand National Orient of Peru, 2232
- Grand Orient,

- Assumes jurisdiction over all Degrees of Freemasonry in France, 1307
- Austria, 2238
- Baden at Mannheim, 2247
- Belgium, 2240
- Brazil, 2223
- Colon, 2203
- France, 1292
- France discards Religious Tests, 1309
- France, One and Only, 1299
- France neither Deist, Atheist nor Positivist, 1309
- French Grand Lodge and the, 1300
- Garibaldi as Grand Master of, 2259
- Grand Lodge of Haiti becomes, 2217
- Haiti, 2218
- Hungary, 2238
- Italy, 2258
- Lusitania, 2264
- Luxembourg, 2260
- Monte Video, Supreme Council and, 2222
- Naples, 2257
- Paraguay, 2231
- Parana, 2226
- Poland, 2261
- Rio Grande do Sul, 2226
- Santo Domingo, 2217
- Spain in dungeons of Inquisition, 2267
- Title of, 1295
- Turkey, 2270
- Uruguay, 2234
- Grand Priory of Italy, 2258
- Grand Royal Arch Chapter attached to Grand Lodge of Louisiana, 1559
- Grand Royal Arch Chapter under Grand Lodge of Pennsylvania, 1376
- Grand Royal Arch Chapter for the Northern States of America, 1406, 1668
- Grand Royal Arch Chapter of Upper Canada, 1394

Grand Secretaries of Atholl Grand Lodge, 1206

- Grand Select League in Germany, 2250
- Grand as Title of Masonic Bodies, 1637
- Grand, Wigan, Lodge, 1235
- Grande Loge Anglaise de France, 1279
- Grandidier on Cathedral of Strasburg, 757
- Grasse-Tilly, Alexander F., Auguste de, 1832
- Greater and the Lesser Mysteries, 189
- Greater Antilles, Freemasonry in, 2271
- Great Light, 2081
- Great Light in Mexican Lodges, 2190
- Grecoan Architects in Southern and Western Europe, 93
- Grecoan artists from Byzantium, 726
- Grecoan Gilds, Charity in, 589
- Grecoan, Mannon, 94
- Grecoan, Maymus, 23
- Grecoan, Namus, 92, 159
- Grecoan, Namus, and Charles Martel, 90
- Greece,
- First Lodges in, 2253
- Grand Lodge organized, 2254
- Most Serene Grand Orient of, 2254
- Mysteries of Demeter in, 187
- Supreme Council organized, 2254
- Greek Empire of Byzantium sends arts and sciences to Western Europe, 733
- Greeks, Eranos among the, a Gild, 589
- Gridley, Jeremy, 1607
- Grote, on knowledge taught by symbols, 139
- Grotto,
- Egyptian Book of the Dead and, 1988
- First Candidates for, 1987
- LeRoy Fairchild founder of, 1990
- Mystic Order Veiled Prophets of the Enchanted Realm, 1984
- Ritual of, 1987
- Root describes basis of, 1985
- Grouping Gild Craftsmen in homes, 707
- Growth of English Gilds of Craftsmen, 604
- Growth of Freemasonry, 89
- Growth of the Roman Colleges, 515
- Growth of the Master Mason's Degree, 1030
- Growth of Three-degree system, 1085
- Grüss, Wortseichen and Handschen, 760
- Grüter, John, Biography of, 508
- Guayana, First Lodges in, 2229
- Guatemala, First Lodges in, 2216
- Guatemala, Grand Lodge organized, 2216
- Guiana, First Lodges in, 2229
- Gylde be pry gegildum, 596

H

- Hacker on Order of High Priesthood, 1705
- Haiti,
- Grand Lodge becomes Grand Orient, 2217
- Grand Lodge organized, 2217
- Grand Orient organized, 2218
- Halidome, 597, 610
- Hall, Prince, 2007
- Hall, Prince, Letters of, to Grand Lodge of England, 2037
- Hallam on Freemasonry, 495
- Halliwel,
- Early History of Freemasonry in England, 14
- Manuscript, 15, 38

- HALLIWELL**,
 Manuscript, Roman Catholic influence on, 32
 Poem, 26, 34, 55
 Poem and Legend, 26
 Poem, Origin of, 34
 Poem, Roman Catholic in type, 115
 Poem, Tower of Babel in, 61
 Regius or, Manuscript, 26
 Regius or, Tower of Babel mentioned in, 55
- HAM** and Japhet, Shem, 155
- HAMBURG**, Grand Lodge organized, 2249
- HAMMERTON**, John, Provincial Grand Master, 1609
- HAMMERTON'S** Deputation for South Carolina, 1567
- HANDSCHENCK**, Wörtzeichen and Grüss, 760
- HANMER**, John, Biography of, 1401
- HANMER**, Most Excellent Degree conferred by Webb on, 1402
- HANOVER** Grand Lodge closed by Government, 2251
- HANOVER**, Grand Lodge organized, 2250
- HANSE**, Explanation of, 750
- HANSEATIC** League, 750
- HAREDOM**, 1958
- HARLEIAN**,
 Manuscript, No. 1942, 15
 Manuscript, No. 2054, 15, 38
 Manuscript as a germ of History, 649
 Sloane and Dowland Manuscript compared, 38
- HARNOUESTER** and Derwentwater, 1089
- HARNOUESTER** and Derwentwater, 1271
- HARNOUESTER** elected Grand Master, 1271
- HARODIM**, 1958
- HARODIM** and Heredom, 1958
- HARODIM**, Lodges of, 1894
- HARODIM**, Orders of, 1895
- HARODIUM**, 1958
- HARRIS**, Rev. Thaddeus M., Biography of, 876
- HARTFORD** Grand Chapter, 1377
- HASWELL**, Nathan B., 1620, 1698
- HAUPTHÜTTE**, 758
- HAUTES** Grades, or High Degrees, 1289
- HAVANA**, Grand Lodge organized, 2205
- HAVANA**, Provincial Mother Lodge at, 2204
- HAVEN** on the Moral Nature of Man, 2083
- HAWAIIAN** Islands,
 First Commandery in, 1779
 First Lodges in, 2302
 Scottish Rite bodies in, 1923
- HAYS**, or Hayes, M. M., Biography of, 1833
- HAY'S** manuscript, 1159
- HAYS** and Raymond Councils unite, 1908
- H. D. M.**, Royal Grand Lodge of, 1448
- HEART**, Jonathan, 1596
- HEDGES**, Cornelius, 1583
- HEGME**, 108
- HELE**, must conceal, 644
- HELDMANN**, Dr. Friedrich, Biography of, 783
- HEMMING**, Dr. Samuel, Biography of, 1264
- HEMMING'S** Masonic Lectures, 144, 1264, 2101, 2132
- HENRY** Bell, 1326
- HENRY** Price, 1328
- HENRY** Price, Petition to, for Charter, 1329
- HENRY** Wilms, 1870
- HENRY** Yvele, 128
- HEPTARCHY**, Freemasonry during Saxon, 132
- HERCULES**, Two pillars of, 50
- HEREDITARY** Grand Masters, 671, 1162, 1169
- HEREDOM**, Degree of, 1955
- HEREDOM**, Harodim and, 1958
- HEREDOM**, Herodem, Heroden and Heredon, 293
- HEREDOM** of Kilwinning, 1954, 1958
- HEREDOM**, Royal Order of, 272
- HEREDOM**, Meaning of word, 1958
- HEREDOM** Templars, 1452
- HERMES**, 118
- HERMES**, Legend of, 52
- HERMES** Trismegistus, 52, 53, 423, 2107
- HERMETIC** Masonry and Hermetic Rites, 54
- HERMETIC** origin of Rose Croix Degree, 375
- HERMETIC** Rites, and Hermetic Masonry, 54
- HERMETIC** Science, Alchemy called the, 54
- HERMETIC** Symbols, Albert Pike on, 380
- HERMIT**, Peter the, 231
- HERODIUM**, 1958
- HEROINES** of Jericho, Degree of, 1996
- HERRING** on African Lodge, 2032
- HERVEY** on Prince Hall Lodges, 2031
- HESSE-Cassel**, Grand Lodge organized, 2251
- HEUREKA** or Eureka, 206
- HEURESIS**, the finding, 196
- HIEROGLYPHIC** inscriptions of Egypt, 2078
- HIEROGLYPHICS**, Origin of, 2072
- HIERONYMITES**, 810
- HIGGINS**, Godfrey, says Masons were Druids, 211, 224
- HIGGINS**, Godfrey, connects Freemasons, Assassins and Templars, 253
- HIGH** Degrees in 1743, 1828
- HIGH** Degrees, Hautes Grades, or, 1289
- HIGH** Knights Templar of Ireland, 1954
- HIGH** Priesthood,
 Chamberlain Ritual of Ohio, 1712
 Cunningham on ceremonies of, 1714
 Duncan on ritual of, 1713
 Order of, 1705
 Order of, Hacker on origin of, 1705
 Order of, Officers in, 1712
 Order of, Qualifications for, 1710
 Permanent Councils of, 1711
 Ritual of Order in Arkansas, 1712
 Ritual in Order of, 1712
 State customs in Order of, 1710
 Thomas Smith Webb and the Degree of, 1709
 Warvelle on Ritual of Order of, 1713
- HIGH** Priests,
 Anointed, Fraternal Union of, 1710
 Earliest Council of, 1709
 Installation ceremonies of, 1708
- HIGHRODIAM**, 1958
- HILL'S** bogus confession in Morgan case, 2050
- HIRAMIC** Legend of Master's Degree, 1342
- HIRAMIC** Legend of Master's Degree and the Templars, 279
- HIRAM** ABIF,
 Adoniram the Lord, 442
 Charles I., and, 287
 Chief Master Mason, 445

- HIRAM ABIF**,
 Dionysus and, 181
 Freemason, 145
 Hiram of Tyre and, as Wardens, 7
 Legend of, 145, 146, 436
 Member of the Dionysiads, 179
 Mentioned first in Masonic documents in
 Anderson's Constitutions and Krause
 Manuscript, 82
 References to, 22, 82, 120, 126, 141, 143,
 147, 149, 160, 165, 443
 Solomon, Hiram King of Tyre, and, 163
HIRAM, King of Tyre, Solomon aided by,
 77
**HIRAM Lodge and Due-Guard of Third
 Degree**, 1539
HIRAM not mere substitute for Osiris, 209
HIRAM of Tyre and Hiram Abif as Wardens, 7
HIRAMS, The two, 440
HISTORICAL basis of Royal Order, 1970
HISTORICAL myth and mythical history, 39
HISTORY of Dionysiac Architects, 182
HISTORY of Freemasonry, Preliminary Out-
 look on, 481
HISTORY, Harleian Manuscript as a Germ of,
 649
HISTORY, Masonic, Development of, 491
HODERNE, 108
HOHENHEIM, Von, Biography of, 355
HOLLAND,
 Degrees revised in, 2256
 First Lodges in, 2255
 Grand Lodge organized, 2256
 Grand Master's Lodge in, 2255
 Royal Order in, 1960
**HOLY Bible or Gospels for relics when taking
 oath**, Substituting, 601
HOLY Royal Arch Chapter, Regulations for,
 1360
HOLY Sepulcher
 Knight of the, 1416, 1810
 Knights of the, 1414, 1415, 1784
 St. John, Orders of Red Cross, revived
 and, 1422
HONORARY Inspectors General, 1884
**HONOURABLE Society and Company of
 Freemasons**, 1130
HOPE on Papal favor for Freemasons, 735
HOPE on wanderings of Medieval Craftsmen,
 738
HOPE, Sidney Smith, Paley and Willis, on
 uniformity of Masonic architecture, 740
HOPE's theory that Traveling Freemasons
 were secret organization, 748
HOPKINS on the Grand Encampment, 1500,
 1513
HORUS, Osiris and Isis, Egyptian Mysteries
 of, 193
HOSPITALER, Knights, 1451
HOSPITALERS, 1438
HOSPITALERS, Templars, and Teutonic
 Knights, 238
HOUSING of English Freemasons, Sir Christo-
 pher Wren on, 745
HOUSTON, Sam, 1613
H. R. D. M., Symbolic Masonry and the,
 1452
HU, god of the Druids, 221
- HUGHAN**,
 First regular Masonic Lodge in North
 America, 1336
 Gould and, on Stuart Freemasonry, 301
 Origin of Royal Arch Degree, 1354
 Separate Degrees, 1007
 Sublime Degree of Master Mason, 1066
HUND, Biography of Baron von, 262
HUND and Rite of Strict Observance, 262
HUND's basis for Rite of Strict Observance,
 275
HUGH de Payens, 240
HUNGARY,
 First Lodges in, 2236
 Government forbids Lodges of Free-
 masons, 2239
 Grand Orient organized, 2238
 Initiation of Woman Freemason in, 2195
 National Grand Lodge organized, 2238
HUNTINGTON, Samuel, Biography of, 1597
HUSCARL, 594
HUTCHINSON,
 Explains allegory of Third Degree refers
 to Christ, 143
 Freemasonry not organized at Temple of
 Solomon according to, 141
 Guild of Freemasons, and the Speculative
 Society, 140
 King Solomon not founder of Free-
 masonry and not first Grand Master,
 142
 Theory of Crusades and Freemasonry, 263
 Theory of Freemasonry, 135, 147
HÜTTE and Balthütte explained, 754
HÜTTE, Tabernaculum, Lodge, and Lodge, 762
HÜTTENBRIEF, 759
- I**
- IDAHO**,
 First Chapters in, 1652
 First Commanderies in, 1780
 First Councils in, 1747
 First Lodges in, 1541
 Grand Commandery organized, 1780
 Grand Lodge organized, 1541
 Scottish Rite bodies in, 1924
IDEAS, 2065
ILLINOIS,
 First Chapters in, 1653
 First Commanderies in, 1780
 First Councils in, 1747
 First Lodges in, 1541
 Grand Chapter organized, 1654
 Grand Commandery organized, 1780
 Grand Council organized, 1748
 Grand Lodge organized, 1542
 Grand Lodge reorganized, 1543
 Patriarchal Cross of Charter Oak worn
 by Grand Commanders of, 1781
 Scottish Rite bodies in, 1940
IOWA,
 First Chapters in, 1656
 First Commanderies in, 1782
 First Councils in, 1748
 First Lodges in, 1549
 Grand Chapter organized, 1656
 Grand Commandery organized, 1782
 Grand Council organized, 1749

- IOWA,**
 Grand Lodge organized, 1551
 Scottish Rite bodies in, 1924
ILLUMINATI and Jacobinism, George Washington discusses, 306
ILLUMINATI, Order of the, 305
ILLUSTRATIONS of Masonry, 131
ILLUSTRIOUS Knights of the H. O. of the Garter, 1761
IMAGERY of Primitive Language, 2071
IMMEMORIAL Constitution, 1225
IMMEMORIAL Constitution, Freemasons meeting by, 958
IMMEMORIAL, Masonic meaning of, 1216
IMMORTALITY, Doctrine of, 186
IMMORTALITY of Soul, Unity of God and, 192
IMPERIAL Edict forbade secret societies in Austrian States, 2238
IMPERIAL Grand Council of Mystic Shrine, 1973, 1981
IMPERIAL Grand Council of Shrine, 1973, 1981
IMPORTANT events of General Grand Chapter, 1704
INCORPORATED, Masons' Company, 631
INCORPORATION of Masons and Wrights at Edinburgh, 681
INDEPENDENCE of Lodge of Antiquity, 1216
INDEPENDENT Grand Lodge of Geneva, 2269
INDEPENDENT Grand Lodge of Porto Rico 2206
INDEPENDENT Mark Lodges in United States, 869
INDEPENDENT and Regular Grand Lodge of France, 1311
INDEPENDENT Royal Arch Lodge of New York, 1378
INDENTURE between Chapter and William de Hoton, 1121
INDIA,
 First Lodges in, 2272
 Freemasonry among natives of, 2285
 Grand Master of All Scottish Freemasonry in, 2285
 Provincial Grand Master for all, 2284
INDIAN and Oklahoma Territories, Union of two Grand Lodges, 1599
INDIAN Chiefs, Degrees conferred upon, 2198
INDIAN Territory,
 First Chapters, 1685
 First Commanderies in, 1781
 First Councils, 1764
 First Lodges in, 1548
 Grand Commandery of, unites with Grand Commandery of Oklahoma, 1782, 1808
 Grand Commandery organized, 1781
 Grand Lodge of, and the Grand Lodge of Oklahoma Territory united, 1549
 Grand Lodge organized, 1548
INDIANA,
 First Chapter in, 1654
 First Commanderies in, 1781
 First Councils in, 1748
 First Lodges in, 1544
 Grand Chapter organized, 1656
 Grand Commandery organized, 1781
 Grand Council organized, 1748
 Grand Lodge organized, 1547
 Scottish Rite bodies in, 1941
INEFFABLE Degrees, Webb on the, 1895
INGANG, 595
INFLUENCE of Clergy on Mediaeval Architecture, 727
INFLUENCES prevailing prior to 1717 in England, 900
INIGO Jones, 129
IN hoc signo vinces, 1415
INITIATION,
 Acception, Acceptation or, 650
 Affiliation and 650
 Ashmole's, Rylands' proof of, in a Speculative Lodge, 657
 Austrian Emperor, 2255
 Ceremony of Knights of the Holy Sepulcher, 1459
 Chetwode Crawley Manuscript on early, 1072
 Continental Lodges, 687
 Date of Prince Hall's, 2007
 Degrees of Freemasonry, 2125
 Desaguliers, 1219
 Duke of Wellington forgot, 1957
 Edward VII of England, 2269
 Egyptian Prince in Mysteries, Abbe Terrasson's Sethas shows, 201
 Elias Ashmole, 653
 Elizabeth St. Leger, 2194
 Essenes, 412
 Frederick of Prussia, 2242
 Gild, and modern Masonic practice, 651
 Masonic Banquet specified by Schaw in Scottish Statutes of 1598 at, 685
 Mediaeval, into German Freemasonry, Findel on, 785
 Mysteries, 190, 2125
 Operative ceremony of, 1004
 Operative Rite of, 994
 Pope Benedict XIV., 2222
 Pope Pius IX., 2222
 Royal Arch Mason granted second, 1385
 Scottish Masons, 684
 Secret societies entered by tests of, 186
 Seventeenth Century, non-Masons at, 653
 Sofis System of, 254
 Squarmen's, 684
 Templars' secret, 257
 Umdat-ul-Umara at Trichinopoly, 2280
 Voltaire, 1206
 Woman Freemason in France, 2195
 Woman Freemason in Hungary, 2195
 Women in Mexican Lodges, 2192
INITIATIONS, Abbé Robin on ancient and modern, 199
INITIATORY ceremonies of Druids, 215
INNER Orient, 1839
INQUISITION,
 Grand Orient of Spain organized in dungeons of, 2267
 Lodge closed by, 2258
 Malta under, 2260
 Roman Catholic Church, attacks Freemasons at Malta, 1447
 Roman, tortures Freemasons, 2263
INSTALLATION ceremonies of High Priest, 1708
INSTRUCTION by symbols, 2119
INTELLECTUAL progress at era of 1717 Grand Lodge, 901

2340 INTENDARS

GENERAL INDEX

JURISPRUDENCE

INTENDARS, 678, 687
 INTRODUCTION of Knight Templarism to America, 1481
 INTRODUCTION of Royal Arch Masonry into America, 1367
 INTRODUCTION of Speculative Freemasonry to France, 1088
 INVENTION of Fellow Craft Degree, 1010
 INVENTION of Master's Degree, 147
 INVOCATION, German Constitutions, 41
 INVOCATION in German Constitutions of the Stonemasons, 41
 IRAH, 983
 IRELAND, Beltein ceremony in, 2096
 IRELAND, High Knights Templar of, 1954
 IRISH Lodges, Royal Arch, Knight Templar and Rose Croix Degrees in, 1484
 IRISH Military Lodges, Degrees of, in America, 1485
 IRREGULAR making of Masons, 1209
 IRREGULAR makings, 1181
 IRREGULAR Masons made regular, 1572
 IRREGULARLY-MADE or clandestinely-made, 2199
 IRREMOVABLE or perpetual Masters, 1280
 ISHMAELEEH, Ismailites or Assassins, 251
 ISMAELITES, Ishmaeleeh or Assassins, 251
 ISIS,
 Osiris, and Horus, Egyptian Mysteries of, 193
 Osiris and, in Egypt, First Mysteries those of, 192
 Osiris and, Mysteries of, 119
 Osiris and, Mysteries of Egypt, Those of, 187
 Rites of Osiris and, 76
 ISOCRATES, Orator of Athens, approves Mysteries of Ceres, 188
 ISRAEL, numbering the Craft in, at Temple, 164
 ISRAELITES bring Craft into Judea, 34
 ITALIAN King's son educated by Freemason and priest, 2257
 ITALIAN Lodges, Government interferes with, 2257
 ITALY,
 First Lodges in, 2257
 Grand Orient organized, 2258
 Grand Priory of, 2258
 National Grand Lodge organized, 2257
 Supreme Council organized, 2257

J

JACKSON, Andrew, and John Quincy Adams, 2058
 JACKSON, Andrew, on Masonic Society, 2056
 JACOBINISM and Illuminati, George Washington discusses, 306
 JACOBITE Lodge at Rome, 2258
 JACOBITES, 283
 JACOBITES, Lodge of, at Paris, 1107
 JACOBS, Abraham, 1746, 1885
 JACQUES de Molay, Charter of Transmission, 271
 JACQUES de Molay, Philip IV. and Pope Clement V., 270
 JACQUES or James de Molay, 241
 JAMAICA, First Lodges in, 2218

JAMBlichus, Biography of, 388
 JAMBlichus, Chalcidenus, Biography of, 325
 JAMES Radcliffe, Biography of, 1266
 JAPAN,
 English Lodges in, 2290
 Freemasonry in, 2290
 Scottish Rite bodies in, 1925
 JAPHET and Ham, Shem, 155
 JAVA, First Lodges in, 2287
 JEREMY Gridley, 1607
 JERMYN, Henry, Grand Master in 1663, 642
 JERUSALEM, Freemasons of Solomon, traveled from, 142
 JERUSALEM, Temple at, the type of all Christian Cathedrals, 173
 JERUSALEM Word, 985, 1000
 JESUS and Essenes, Clavel on, 411
 JESUITS,
 Blaise Pascal and the, 309
 Degrees of Chapter of Clermont and the, 1842
 Ecuador, Freemasonry and the, 2229
 Freemasonry and the, 286, 302
 Freemasonry and the, at Pernambuco, 2225
 Freemasonry and the, Findel on, 291
 History and the, 309
 JEW and Tyrian, Freemasonry indebted to, 181
 JEWISH Freemasons in Germany, 2246
 JEWS and early Freemasonry in Rhode Island, 1320
 JEWS and German Lodges, 2252, 2253
 JODOQUE, or Jos. Dozinger unites all Master Masons in Germany, 759
 JOHN Eliote, Biography of, 1319
 JOHN Daniel Schoepflin on Freemasons of Strasburg, 761
 JOHN Hammerton, Provincial Grand Master, 1329
 JOHN Hanmer, Biography of, 1401
 JOHN Moore, 1327
 JOHN T. Thorp Manuscript, 15
 JONATHAN Belcher, Governor of Massachusetts Bay, 1323
 JONATHAN Heart, 1596
 JONES, Inigo, 129
 JOSEPH Buonaparte heads French Fraternity, 1308
 JOSEPH Cerneau, 1502, 1509
 JOSEPH Cerneau's Patent, 1503
 JOSEPH J. L. Lalande, Biography of, 1089
 JOSEPH Warren, Biography of, 1573
 JOSEPHUS gives Essenian Oath, 246
 JOURNEYMEN's Lodge, 1156
 JUGOSLAVIA, National Grand Lodge of, 2239
 JULIUS Caesar and the Craft, 131
 JURISDICTION,
 Grand Lodge, 2027
 Grand Lodge, American doctrine of, 2017
 General Grand Chapter, 1413
 Lodges, 922
 London Freemasons within compass of seven miles, 635
 Northern Supreme Council, 1877
 Southern Supreme Council, 1877
 JURISPRUDENCE, Masonic, Payne's Code Basis of, 970

K

KADOSH Degree, 1840
 KANE, Explorer, Masonic Flag of, 2178
 KAPITELSWISE and Capitula, 783
 KANSAS,
 First Chapters in, 1657
 First Commanderies in, 1782
 First Councils in, 1749
 First Lodges in, 1551
 Grand Chapter of, 1658
 Grand Commandery organized, 1782
 Grand Council organized, 1749
 Grand Lodge organized, 1553
 Scottish Rite bodies in, 1925
 KENTUCKY,
 First Chapters in, 1658
 First Commanderies in, 1782
 First Councils in, 1749
 First Lodges in, 1554
 Grand Chapter organized, 1658
 Grand Commandery organized, 1782
 Grand Council organized, 1749
 Grand Lodge organized, 1554
 Scottish Rite bodies in, 1926
 Webb Encampment, 1783
 KEYSTONE of Mark Degree, 877
 KILWINNING, 663
 KILWINNING, Abbey of, 664
 KILWINNING Lodge, Mother, defines a
 Cowan, 678
 KILWINNING, Scotland, Lodge at, in 1236, 261
 KING Athelstan, Charter granted by, 35
 KING heads Danish Craft, 2241
 KING John V. issues Edict of death against
 Portuguese Freemasons, 2262
 KING Kalakaua active member of Lodge, 2302
 KING on the Gnostics, 250
 KING Solomon,
 First Grand Master, 7
 Lodge at Savannah, 1519
 Principles of Freemasonry taught by, 136
 Hutchinson believed, not founder of
 Freemasonry at Temple, and not first
 Grand Master, 142
 Science of astrology and, 85
 KING's Freemason, or general surveyor
 of buildings, 128
 KIR Carson, 1590
 KLOSS on Freemasonry of past and present,
 782
 KNIGHTHOOD,
 Chief Orders of, 1425
 Christian, Freemasonry and, 1425
 Christian, General history of, 1414
 Masonic, and the Ancient and Accepted
 Rite, 1454
 Orders of Christian, Arms of, 1426
 KNIGHT of,
 Christian Mark, 1416, 1784
 East, 1302
 Holy Sepulcher, 1416, 1810
 Jericho, 1810
 Malta, 1416
 Mediterranean Pass, 1810
 Red Cross, 1416
 Red Cross Degree, Cole on, 1416
 Roman Eagle, 1810
 Rose Croix, 1302

KNIGHT TEMPLAR

Certificate of 1782 from South Carolina,
 1813
 Convention in 1816 at Philadelphia, 1810
 Degrees of Royal Arch and, in Massa-
 chusetts, 1485
 Lafayette made, 1803
 Mason, Degree of, in America, 1486
 Royal Arch, and Rose Croix Degrees in
 Irish Lodges, 1484
 KNIGHT Templarism, introduction to
 America, 1481
 KNIGHTS exiled from Malta for meeting of
 Freemasons, 2260
 KNIGHTS of
 Christ, 241
 Christian Mark, 1416, 1784
 Council at Philadelphia, 1834
 East, History of, 1842
 East Sovereign Council of, 1844
 Grand Cross, 1414, 1415
 Holy Sepulcher, 1414, 1415, 1421, 1459,
 1784
 Holy Sepulcher, Initiation ceremony, 1459
 Hospitaler, 1451, 1457
 Hospitaler of St. John or Knights of
 Malta, 239
 Kadosh, Council, at Philadelphia, 1870
 Liberator, 1468
 Malta, 1365
 Malta and the Freemasons, 1447
 Malta at Quebec early in 17th century,
 1463
 Malta, or Knights Hospitaler of St. John,
 239
 Order of Christ, 1448
 Pontifical, 1449
 Red Cross, 1415
 Red Cross, Boston Encampment of, 1793
 Red Cross of Rome and Constantine, 1414
 Red Cross of Rome and Constantine,
 Order of, in America, 1423
 Red Cross of Rome and Constantine,
 Popes of Rome and nominating of
 candidates for, 1415
 Red Cross of Rome and Constantine,
 qualifications, 1422
 Rhodes, 1457
 Round Table, 1761
 St. George of Cappadosia, 1762
 St. John, 1457
 St. John D'Acre, 1460
 St. John the Evangelist, 1414
 Temple of Jerusalem, 416
 KNIGHTS Templar,
 Convention at Philadelphia, 1506
 Early American Diploma of Royal Arch
 and, 1492
 Era after dispersion of, 1445
 Fellows J. Q. A. prohibits black costume
 for, 1515
 Grand Encampment, of United States,
 1499
 Grand Masters of, 1474
 Masonic, Supreme Encampment of, 1453
 Not Fraternity of mechanics, 280
 Order of, at Bristol, 1454
 Order of, established, 240

KNIGHTS Templar,
 Secret Society, 243
 Seven Crusades, 1427
 Sir William Sidney Smith and, 1467
 Spelling of, 230
 United States, Regalia and uniform of,
 1514
KNIGHTS, Teutonic, Templars and Hospital-
 ers, 238
KNOWLEDGE taught by symbols, Grote on,
 139
KRAUSE,
 Anderson and, their use of Legend of
 Euclid, 73
 Anderson and, Temple Legends compared,
 81
 Manuscript and York Constitutions, 80
 Manuscript compared with Anderson's
 first edition of Constitutions, 74
 Manuscript, Hiram Abif, mentioned thus
 first in Anderson's Constitutions, and in
 82
 Manuscript, or the reputed York Con-
 stitutions and the Babylonian Legend,
 60
 Steinmetz and Steinmetzen, 753
 Stieglitz and, on Papal authority for
 Traveling Freemasons, 738
 Symbols of Colleges of Artificers, 2134

L

LABARUM, 1415, 1424
LACORNE, 1283
LADRIAN, 108
LAFAYETTE,
 Acts as Grand Master, 1539
 General, South Carolina Encampment
 meets, 1489
 Made Knight Templar, 1803
 South Carolina visited by, 1814
 Visits Washington at Mount Vernon, 1623
LALANDE, Joseph J. L., Biography of, 1089
LALANDE's history of Freemasonry, 1270
LAMECH, 34, 45
LAMECH's sons and the pillars, Legend of, 45
LAND of Behest, 119
LAND of Canaan, Freemasonry taken into,
 125
LANDMARKS, 2199
LANG, Ossian H., on symbols in Masonic and
 Rosicrucian systems, 381
LANGUAGE of early Constitutions of Gilds, 632
LANSDOWNE Manuscript, 15
LANSDOWNE Manuscript, Charges in, 612
LAPICIDA and Caementarius, 763
LAPICIDA and Rector Fabricae, 777
LARMENIUS,
 D'Aumont and, 1448
 John Mark, 273
 Templars, 1450
 Larudan, Abbe, 310
LATHOMUS as Masone, 831
LAURENCE Dermott,
 Ahiman Rezon, Book of Constitutions of
 his Grand Lodge, 62
 Biography of, 1180
 Establishes his Grand Lodge, 1189
LAVRADIOS and Benedictinos in Brazil, 2224

LAW of the Lombards, 724
LAWRENCE, Samuel C., 1914
LAWSON, Loton, 2044
LAWSUITS and Gild members, 617
LATARE or Caementarius, 822
LAYER, Mason Allowed not to instruct, 821
LECTURES,
 Craft in 17th century, 979
 Dr. Hemming, 1264
 Masonic, Oldest in English language, 986
LEEWARD Islands, Provincial Grand Lodges,
 2212
LELAND,
 John, Biography of, 382
 Manuscript, 382, 459
 Manuscript, George Fleming Moore on,
 385
L'EVEILLE, Peny and Duret, 1286
LE FRÈRE de la Chaussée, 1291
LEGAL aspect of Constitutions of Scottish
 Rite, 1836
LEGAL introduction of Lodges to France, 1105
LEGALITY of Grand Lodges organized by
 Supreme Councils, 2195
LEGEND,
 Bruce, 272
 Carausius, 133
 Charles Martel and Namus Grecus, 90
 Craft, 12, 18, 28, 34, 35, 37, 44, 54, 171
 Craft, clothes historical fact in symbolic
 language, 65
 Craft, long accepted as traditionary
 history, 80
 Craft, no fable or myth, 121
 Craft, not mere fiction, 89, 121
 Craft, Summary of the, 117
 Craft, Symbolism of modern Speculative
 Freemasonry suggested by, 81
 D'Aumont, 272
 Dionysiac Artificers, 175
 Enoch, 50, 419, 1731
 Enoch and his vaults, 1731
 Euclid, 20, 71
 Euclid from various sources, 72
 Euclid, Manuscripts containing, 73
 Euclid, Mixes Historical periods, 75
 Euclid, unfolds symbols of historical
 facts, 75
 Four crowned martyrs, 28, 30, 35
 Freemasonry, Dr. Oliver classifies, 152
 Germ of Masonic history, 37
 Gild, 12
 Hermes, 52
 Hiram Abif, 145, 146, 436
 Hiramic, of the Master's degree, 1342
 Lamech and the Cooke manuscript, 46
 Lamech's sons and the pillars, 45
 Mark Degree, 871
 Master's Degree, 180
 Nimrod, 66
 Society of Architects at Solomon's
 Temple, 80
 St. Alban, 95
 Symbol and, in Freemasonry, 1020
 Temple, 77, 158
 Temple, as a symbol, 174
 Temple, origin of Freemasonry older than
 the revival in 18th century, 160

LEGEND

LEGEND
 Third Degree, 147, 161
 Vault of Enoch, 154
 York, 100
LEGENDARY history of Freemasonry, 10
LEGENDISTS, Masonic and other, 96
LEGENDS,
 Architect of Cologne Cathedral, 773
 Freemasonry, Myths of antiquity and, 484
 Symbols and, in the Degrees, 2117
 Time and place of first Scottish Masonic Lodge, 665
LEGITIMACY of Masonic Work, 1495
LENING on first Lodge of France, 1095
LENOIR, Alexander, traces Freemasonry from the Ancient Mysteries, 200
LESSER and the Greater Mysteries, 189
LESSING, Gottfried E., Biography of, 1826
LETTER G, 42
LETTERS as mediaeval Freemasons' Marks, 839
LETTERS of Prince Hall to Grand Lodge of England, 2037
LETRE de cachet, 1272
LEVEL and square used by Operative Masons as emblems, 370
LEWIS, a Freemason's Son, 458
LEWIS, John L., 1914
LIBER Albus, 608
LIBERO Muratore, Frei Maurer and Franc-Maçon, 824
LIGHT, 2069
LIKENESS of Geometry and Masonry, 44
LILLY, Ashmole, Wharton and Oughtred, 337
LINCOLN, Tailors' Gild at, 602
LINDSAY on monopoly in Christian architecture conceded by the Popes, 797
LINK, Mark and Ark Degrees, 857
LIST of Masonic Degrees, 1416
LIST of Patriarchs of Jerusalem, 1459
LIST of Supreme Councils, 1916
LITHUANIA and East and West Prussia, Mother Lodge of, 2252
LIVERY or Clothing, 620, 624, 626
LIVINGSTON, Edward, in Morgan era, 2058
LOCKE, John, Biography of, 459
LODGE,
 Account Book, Oldest American, 1601
 Acts as Grand Lodge, 1372
 African, Charter of, 2028
 African, Declaration of independence, 2030
 African, Herring on, 2032
 African, Warrant for, 2036
 American Army, Charter granted to, 2021
 American Colonies, Antients grant warrant for, 1367
 American Eagle Master Mark Masons, 862
 American, Earliest record of, held under English warrant, 1367
 American Union, 1370, 1528, 1596
 American Union, at Morristown, 1589
 Antiquity, as a Grand Lodge, 1149
 Antiquity, Independence of, 1216
 Antiquity, has no Warrant, 1218
 Antiquity, Manifesto of, 1222
 Antiquity, manuscript, 16

GENERAL INDEX

LODGE 2343

LODGE,
 Antiquity, meeting under patronage of Sir Christopher Wren, 1223
 Apprentices, Kilwinning had the Mason Word, 1000
 Assembly and, indicate two kinds of Masonic meetings, 656
 Atholl Grand, Regulations for Holy Royal Arch Chapter of, 1360
 Bauhütte, and Loge, 745
 Capitular Masonry separates in Canada from, 1394
 Charter, Brethren borrow, for meeting, 2279
 Clandestine, 2198
 Closed by Inquisition, 2258
 Colon, First, 1574
 Constituted, earlier than 1717, 975
 Constituting a new in 1723, 994
 Deacon of Masons and Warden of, 683
 Degrees, Development of, 1013
 Degrees, Early German, 2245
 Delegates, in Bengal, 2278
 Dispensation for six months to exiled Brethren, 2217
 Each, Annual meeting of, represented by Master and Wardens, 960
 Earl of Derwentwater and, 297
 Edinburgh, Grand Master of, 1157
 Edinburgh, Minutes of the, 1598 to 1869, 676; Empress Maria Theresa of Austria and visit to, 2236
 Edinburgh, William Boswell, Non-operative member in 1600, 688
 England, Grand, according to old institutions, 1179
 English, at Paris, Earl of Derwentwater and the, 1109
 English, in Japan, 2290
 English in Paris, in 1725, 1108
 Fellow Craft in Scotland provide, with gloves, 685
 First American, held under English warrant, 1367
 First Masonic, in Philadelphia, 1327
 First of France, Lenning on, 1095
 First Scottish Masonic, 665
 First, Warranted abroad by Grand Lodge of England, 2266
 Freemasons apply to, for use of Charter, 2279
 Freemasons equal in, 2282
 Freemasons, Non-operative member of, 886
 Freemen St. John's, 665
 General, at York, 1126
 Grand, in Due Form, 956
 Grand Masters, 1188
 Grand, of Antients, 1180
 Grand, Organization of a, 957
 Held on Mt. Davidson, 1586
 Independent Royal Arch, of New York, 1378
 Jacobite, at Rome, 2258
 Jacobites, at Paris, 1107
 Journeymen's, 1156
 Kilwinning, Scotland, in 1236, 261
 Kilwinning Scots Arms, 1176

LODGE,

King's Chapel, Boston, 1720, 1328
 King Kalakaua active member of, 2302
 London, Ashmole visits, 343
 Master's, Past Master's Degree conferred in, 1393
 Masters, Right Worshipful, 1567
 Minutes in 1600, Non-operatives Name and Mark in, 688
 Mother, 1129
 Mother Kilwinning, 665
 Mother Kilwinning, defines a Cowan, 678
 Mother, of Scotland, 1153
 Mother, of Strasburg Cathedral, Customs of the, 760
 Neuf Soeurs (Nine Sisters of the Muses), 1089, 1206
 Nine Sisters, the Muses, 1089, 1206
 Non-Operatives in 1600 attend, 1154
 Non-professional members of Operative Freemasons in England in, 688
 No. 1, American Eagle Mark, 696
 No person accepted a Freemason in 17th Century without certificate from, 654
 No. 3, Royal Arch, Philadelphia, 1384
 Operative, at York in 14th Century, 1140
 Operative Banff, 1778, worked Mark
 Mason on Fellow Crafts and Mark
 Master on Master Masons, 696
 Paris, Deputation, 1732, for, 1114
 Perfection at Albany, 1871
 Perfection at Baltimore, 1870
 Perfection, Degrees of early, at Philadelphia, 1834
 Perfection in Maryland, 1834
 Permanent, called Assembly, 656
 Philadelphia, Royal Arch Degree in, 1485
 Prince Hall, Gardner on the, 2009
 Private, at York, 1126
 Private, of Masons, 1232
 Promulgation, 2131
 Quorum in Operative Period, 989
 Reconciliation formed in 1813, 144
 Regius Poem mentions, 643
 Roman College compared with, 503
 Room, Masonic East of, 2128
 Scottish Freemasons in 17th century open, with Prayer, 691
 Speculative, Rylands' Proof of Ashmole's initiation in a, 657
 Statutes of 1598 require Fellow Craft's name and Mark in register of, 697
 Stewards, 1187
 Stirling Antient, and Royal Arch Degree, 1365
 Stirling Chapter of Templars in 16th century, 1464
 St. John's, of Philadelphia, 1326
 St. Mary's Chapel, 665
 St. Paul's, Sir Christopher Wren as Master of, 934
 Super-Excellent Masters, 1761
 Tabernaculum, Hütte, and Loge, 762
 Table, Ceremony of the, 1278
 Templar Degree in, 1789
 Temporary or Occasional, 942
 Warrant of, granted for use of Royal Arch Chapter, 1388

LODGE,

Warrant, Original Masonic Military, from British Regiment serving in American Revolution, 1371
 Warrants and the Higher Degrees, 1605
 Warrants, Encampments working under, 1812
 Without Warrant, Prince Hall and Associates as, 2025
 York, Classes of members in, 1141
 LODGE growth in France, Rebold's theory of honorary membership and, 718
 LODGES,
 American Colonies and, before issuing of Warrants by London Grand Lodge, 1331
 American, Royal Arch degree in, 1361
 Austrian Emperor limits number of, 2237
 Austrian, meet outside country, 2238
 Canal Zone, 1574
 China, English, American and Scottish, 2290
 Companies and Gilds, Titles of officers in, 623
 Constitution ceremony of, 973
 Degree Ceremonies of, in the Making Room, 1001
 Directorial, in Germany, 2248
 Distinctive titles, 933
 Dutch, in Cape Colony, 2291
 Early, in Pennsylvania, 1326
 First list of, printed, 972
 Forbidden by Dutch Government, 2255
 Forming Grand Lodge in 1717, 932
 Four, exempted from applying for Warrants, 1229
 Freemasons, Hungarian Government forbids, 2239
 German, Dittfurth and Bronner Constitution for, 2248
 German, and the Jews, 2252, 2253
 Harodim, 1894
 Held on ships at anchor to escape Roman Catholic scourge, 2263
 Initiation in Continental, 687
 Initiation of Women in, 2192
 Irish Military, Degrees of, in America, 1485
 Irish, Royal Arch, Knight Templar, and Rose Croix Degrees in, 1484
 Jurisdiction of, 922
 Legal introduction of, to France, 1105
 London and Westminster, Anderson's regulations for, 969
 Mark Masters, in America, 863
 Masonic, Ravenscroft traces early Gilds to modern, 745
 Master's, in Canada, held Chapters for conferring Royal Arch Degree, 1393
 Master's, Royal Arch Degree conferred in, 1388
 Mediaeval Freemasons, General Assemblies and, 637
 Mexican, Great Light in, 2190
 Mexican, Women and, 2191
 Military, of American Revolution, 1401
 Non-operative Freemasons in 17th century preside over, 689

LODGES

GENERAL INDEX

LODGES 2345

LODGES,

Non-operatives admitted to, 341
 Non-operatives in Scottish, 688
 Occasional, 656
 Occasional, Melvin M. Johnson on, 1336
 Officers of Mysteries compared with those of modern, 203
 Operative, non-Masons in, 341, 688, 689, 1163
 Paris, in 1732, Rebold on, 1111
 Past and present degree system of, 1008
 Polish, closed by Pope's Bull, 2261
 Polish, Czar Alexander ordered, closed, 2262
 Prince Hall, Hervey on, 2031
 Regular, 1335
 Restrictions on Temporary, 656
 Right of, to confer Royal Arch Degree, 1360
 Royal Arch degree conferred in, 1359
 Russian Edict permanently closes, 2266
 Scots, 1837
 Sea, beyond, Charges of a Freemason from, 1031
 Sublime, Degrees in, 1788
 Sunday Communications of, 1100
 United States, Royal Arch Degree conferred in, under Master's Warrant, 1401
 Wearing of red ribbons in, 2273
 Women, Charters granted to, 2201

LODGES, First

Alabama, 1520
 Alaska, 1522
 Alberta, 2177
 Argentine Republic, 2221
 Arizona, 1524
 Arkansas, 1525
 Brazil, 2223
 Austria, 2236
 Bahama Islands, 2209
 Belgium, 2239
 Bermuda Islands, 2210
 Bolivia, 2223
 Bombay, 2282
 Borneo, 2287
 British Columbia, 2175
 British Guiana, 2229
 British Honduras, 2211
 California, 1526
 Canal Zone, 1574
 Caribbee Islands, 2211
 Cayenne, 2230
 Celebes, 2287
 Ceylon, 2286
 China, 2289
 Chile, 2226
 Cochin-China, 2289
 Colorado, 1527
 Columbia, 2227
 Connecticut, 1528
 Costa Rica, 2216
 Cuba, 2202
 Czechoslovakia, 2236
 Dakota, 1539
 Delaware, 1531
 Denmark, 2241
 District of Columbia, 1533
 Dutch Guiana, 2230

LODGES, First

Ecuador, 2228
 Fiji Islands, 2301
 Florida, 1535
 France, 297
 French Guiana, 2230
 Georgia, 1538
 Germany, 2242
 Gibraltar, 2260
 Grand Lodges and, of United States, 1517
 Greece, 2253
 Guatemala, 2216
 Guayana, 2229
 Hawaiian Islands, 2302
 Holland, 2255
 Hungary, 2236
 Idaho, 1541
 Illinois, 1541
 India, 2272
 Indiana, 1544
 Indian Territory, 1548
 Iowa, 1549
 Italy, 2257
 Jamaica, 2218
 Java, 2287
 Kansas, 1551
 Kentucky, 1554
 Lesser Antilles, 2211
 Louisiana, 1554
 Luxembourg, 2260
 Madras, 2280
 Maine, 1559
 Malta, 2260
 Manitoba, 2175
 Marquesas Islands, 2302
 Maryland, 1562
 Massachusetts, 1565
 Mexico, 2179
 Michigan, 1575
 Minnesota, 1578
 Mississippi, 1579
 Missouri, 1580
 Montana, 1582
 Nebraska, 1583
 Nevada, 1585
 New Brunswick, 2168
 New Caledonia, 2302
 Newfoundland, 2177
 New Hampshire, 1586
 New Jersey, 1588
 New Mexico, 1589
 New York, 1590
 New South Wales, 2294
 New Zealand, 2301
 Nicaragua, 2219
 North Carolina, 1594
 North Dakota, 1595
 Norway, 2268
 Nova Scotia, 2164
 Oceania, 2301
 Ohio, 1596
 Oklahoma, 1598
 Ontario, 2172
 Oregon, 1599
 Paraguay, 2231
 Paris, 1093
 Pennsylvania, 1601
 Persia, 2287

2346 LODGES

GENERAL INDEX

MAGISTER

LODGES, First

- Peru, 2231
- Philippines, 2287
- Poland, 2261
- Porto Rico, 2206
- Portugal, 2262
- Prince Edward Island, 2176
- Quebec, 2169
- Queensland, 2299
- Rhode Island, 1606
- Roumania, 2264
- Russia, 2264
- Sandwich Islands, 2302
- San Salvador, 2219
- Saskatchewan, 2177
- Serbia, 2266
- Society Islands, 2303
- South Australia, 2298
- South Carolina, 1608
- Spain, 2266
- Straits Settlements, 2288
- Surinam, 2230
- Sumatra, 2286
- Sweden, 2268
- Switzerland, 2269
- Tasmania, 2300
- Tennessee, 1610
- Texas, 1611
- Timor Island, 2303
- Turkey, 2270
- Uruguay, 2233
- Utah, 1614
- Venezuela, 2234
- Vermont, 1616
- Victoria, 2296
- Virginia, 1620
- Virgin Islands, 2219
- Washington, 1624
- West Australia, 2299
- West Virginia, 1626
- Wisconsin, 1627
- Wyoming, 1631
- LOGE, Bauhütte and Lodge, 745
- LOGE, Tabernaculum, Hütte, and Lodge, 762
- LOMBARDS, Law of the, 724
- LOMBARDY,
 - Architecture, 725
 - Builders at Como in, 202
 - Cradle of Mediaeval architecture, 722
 - Freemasons of, use science of symbolism, 743
 - Gild of builders organized, 43
 - Grecian artists from Byzantium, 726
 - Steinmetzen and the Comacine Masters of, 745
 - Traveling Freemasons of, 720
- LONDON Companies,
 - Apprenticeship in, 613
 - Customs of the, 623
 - Masons' Company and, 620
 - Rules of the, 623
- LONDON Freemasons, Jurisdiction of, within compass of seven miles, 635
- LONDON Grand Lodge and the Grand Lodge in York, 1146
- LONDON, Supreme Grand Lodge in, 1235
- LONGBEARDS or Longobardi, 723
- LONGOBARDI or Longbeards, 723

- LORD Alexander admitted Fellow Craft in 1634, 1154
- LORD Warden General, General Warden, or Principal Warden, 683
- LORDS of Roslin patrons and protectors of Freemasons of Scotland, 671
- LORENZO Dow, 1709
- Loss and recovery in Master's Degree, 1340
- Loss and recovery of the Word, 1343
- LOVE Feasts or Agapae, 589
- LOUISIANA,
 - First Chapters in, 1660
 - First Councils in, 1750
 - First Commanderries in, 1784
 - First Lodges in, 1554
 - Grand Chapter organized, 1660, 1663
 - Grand Commandery organized, 1784
 - Grand Council organized, 1751
 - Grand Lodge organized, 1558
 - Grand Royal Arch Chapter attached to Grand Lodge of, 1559
 - Scottish Rite bodies in, 1927
- LOUVETEAU, son of Freemason, 709
- LOWEN, 614, 822
- LOWER Canada, First Grand Lodge organized, 2170
- LOYOLA, Ignatius de, Biography of, 302
- LUSITANIA, Grand Orient organized, 2264
- LUSTRATION,
 - Ablution, or cleansing by water, as a religious rite, 190
 - Ablution or cleansing among Druids, 217
 - Mysteries and Apprentice's Degree and the, 190
 - Purification by water, 190
- LUXEMBOURG,
 - First Lodges in, 2260
 - Grand Orient organized, 2260
- LYON,
 - Classifies Masonic Marks for Apprentices, Fellow Crafts and Foremen, 695
 - Corrects Anderson and Brewster on Scottish Masonic history, 668
 - Rejects Legends of time and place of first Scottish Masonic Lodge, 665
 - Says Schaw was not an Operative Mason, 673

M

- MACBENAC, 283
- MACKEY
 - Claims earliest English Constitutions translation from German original, 782
 - Crawley and, differ about Ramsay, 292
 - St. Clair Charters explained by, 674
 - Theory of Masonic descent, 495
 - Traces Druidism to Cimmeii, 228
- MACONNES and Maconrye, 825
- MADE, accepted, and passed, 1035
- MADRAS, First Lodges in, 2280
- MADRAS, Provincial Grand Lodge, 2281
- MAGI or Chaldees and Geometry or Freemasonry, 125
- MAGISTER Caementariorum, Master of Freemasons, 581
- MAGISTER Operis, 682
- MAGISTER Operis, Duties of, 791
- MAGISTER Operis, Master of the Work, the Werkmeister, 753, 791

MAGISTER de Vivis Lapidibus, 843
MAGISTRI COMACINI
 Absorbed in Free and Accepted Masons, 743, 797
 Builders of Como or, 745
 Masters from Como or, 732
 Traveling Freemasons and architecture, 748
MAGNUS Aurelius Cassiodorus, 723
MAIER Michael, Biography of, 358
MAINE
 First Chapters in, 1664
 First Commanderies in, 1785
 First Councils in, 1751
 First Lodges in, 1559
 Grand Chapter organized, 1664
 Grand Commandery organized, 1785
 Grand Council organized, 1751
 Grand Lodge organized, 1560
 Scottish Rite bodies in, 1942
MAISTERIS or Masters, 843
MAITRE Jacques, Children of, 159
MAITRES Inamovibles, 1280
MAKING a Mason, 651
MAKING and admitted, 1035
MAKING of new brethren, charges at, 968
MAKING room, Degree ceremonies of old Lodges in, 1001
MAKING of Women, Freemasons, 2194
MAKINGS, Irregular, 1181
MALTA
 First Lodges in, 2260
 Inquisition at, 2260
 Inquisition of Roman Catholic Church attacks Freemasons at, 1447
 Knights were exiled from, for Meeting of Freemasons, 2260
 Papacy imperils Freemasons at, 2260
MANASSEH Ben Israel, 2108
MANETHO, 193
MANETHO, Amun-Amn interpreted by, 2074
MANICHEANS, 406
MANIFESTO of Lodge of Antiquity, 1222
MANITOBA
 First Lodges in, 2175
 Grand Lodge organized, 2176
MANNHEIM, Grand Orient at Baden at, 2247
MANNON Grecus, 94
M. M. HAYES, 1872
MANUSCRIPT
 Aitcheson-Haven, 16
 Alnwick, 16
 Cooke, 14, 15, 38
 Dowland, 15, 37, 44
 Edinburgh-Kilwinning, 16
 Grand Lodge, No. 1, 15
 Halliwell, 15, 38
 Harleian, as a germ of history, 649
 Harleian, No. 1942, 15
 Harleian, No. 2054, 15, 38
 Lansdowne, 15
 Lodge of Antiquity, 16
 John T. Thorp, 15
 Nicholas Stone, the Warden of Inigo Jones, 966
 Papworth, 16, 38
 Regius, 15
 Roberts, 111

MANUSCRIPT
 Sloane, and Catechism of Operative Freemasons, 978
 Sloane, Era of, 1022
 Sloane, No. 3323, 15
 Sloane No. 3848, 15, 38
 Sloane, Oath in, 1025
 Stanley, 16
 Stone, Nicholas, 966
 Taylor, 15
 Thorp, John, T., 15
 T. W. Tew, 16
 William Watson, 16
 York, 15
MANUSCRIPTS containing Legend of Euclid, 73
MANUSCRIPTS, Masonic, destroyed, 966
MANUSCRIPTS, Old, 13
MASONE as Lathomus, 831
MASOUN, 828
MARK
 Apprentices select and use, 697
 Ark and Link Degrees, 867
 Ceremony connected with, 864
 Christian, Knight of the, 1416, 1784
 Dates from 1634, 887
 Degree, 860, 1393, 1402
 Degree, American, Origin of, 1399
 Degree and customs of Operative Freemasons, 859
 Degree, Birthplace of the, 878
 Degree Enters United States, 869
 Degree, First Ritual of the, 874
 Degree in records of 1792, 697
 Degree in Royal Arch series, Place of, 868
 Degree in Scottish Rite, 862
 Degree in Scotland, Earliest Record of, 865
 Degree, Keystone of, 877
 Degree, Legend of, 871
 Degree lesson, Fellow Craft instructed in, 879
 Degree, Origin of ceremony of, 696
 Fellow Craft, of German Craftsmen, 786
 First Degree and, 855
 Freemasonry, Rituals of, 880
 Freemasons', Letters as mediaeval, 839
 Grand Lodge of England, 861
 Granted by the Craft, 851
 Loaned Apprentices by Masters, 853
 Lodge No. 1, American Eagle, 696
 Lodges, Charters issued by Grand Councils of Princes of Jerusalem, 1381
 Lodges, Independent, in United States, 869
 Lodge, St. John's, at Charleston, 871
 Man and Mark Mason, 868
 Mason and Mark Master Mason, 696
 Mason, worked on Fellow Crafts and Mark Master on Master Masons, 696
 Masonic, 693
 Masonic, Didron's theory of, 842
 Masonic, Lyon on, 695
 Masonic, Plymouth Colony and, 1319
 Masons and Mark Masters, Chapter in 1769 records, 696
 Masons and Mark Masters, Dunckerley makes, 696
 Mason's Lodge, Grand Council of Princes of Jerusalem warrants, 1873

MARK

- Master, Degree of, 861
- Master's Degree, Date of, 696
- Master, Grand Lodge of Scotland and, 1955
- Master Mason's Degree recognised in United States, 870
- Masters Lodges in America, 863
- Master's, Fellow's and Apprentice's, 695, 847
- Men, 864
- Monogram as Masonic, 695
- Monogrammatic and Symbolic, 695
- Most Excellent and Webb and Degrees of, 1383
- Non-operative members and the, 886
- Non-operatives name and, in Lodge Minutes in 1600, 688
- Passing from father to son, 857
- Preparatory Degree, first record of, 1385
- Registering in Scotland, 855
- Required to be personal, 852
- Scottish Apprentices given, 854
- Seals as, 856
- Selection of, 858
- Statutes of Schaw, 1598, on, 697
- Symbolic, 844
- Talisman, 875
- Used in Pyramid building, 848
- Work in Second Degree, 879
- Workmen classified by, 841

MARTEL

- Charles, 17, 23, 159
- Charles, and Charlemagne, 90, 716, 555
- Charles and Namus Grecus, Legend of, 90
- Charles, Freemasonry in France, 94
- Charles, Gild reference to, 716
- Charles, sends Craftsmen to England, 91, 127

MARTIN CLARE, 980, 1211

MARTIN CLARE, Biography of, 980

MARTIN CLARE'S DEFENSE OF MASONRY, 980

MARQUESAS ISLANDS, First Lodge in, 2302

MARQUIS OF HASTINGS, 1246

MARTYRDOM OF DE MOLAY, 1438

MARTYRS, Four Crowned, 28

MARYLAND

- District of Columbia and, Grand Chapter organized, 1665
- Encampment at Baltimore, 1785
- First Chapters in, 1665
- First Commanderies in, 1785
- First Councils in, 1751
- First Lodges in, 1562
- Grand Chapter, organized, 1665
- Grand Commandery organized, 1785
- Grand Council organized, 1752
- Grand Lodge organized, 1563
- Lodge of Perfection in, 1834
- Order of High Priesthood, 1710
- Report on Degree of Select Masons, 1740
- Scottish Rite bodies in, 1927
- Select Degree and Grand Chapter of, 1720

MASON

- Accepted, Meaning of, 650
- Allowed, 828
- Allowed forbidden to instruct Layer, 821
- Burgesses, 697

MASON

- Clandestine, 2198
- Law, 1153
- Lyon says Schaw was not an Operative, 673
- Making a, 651
- Mark, and Mark Master Mason, 696
- Master, Contract between Abbot and, 828
- Word, 995, 1000, 1027, 1210
- Word, apprentices and the, 1000
- Word, Secrets of the, 684

MASONIC

- Archaeological Society of Cincinnati, 981
- Architecture, Sidney Smith, Hope, Paley, and Willis, on uniformity of, 740
- Authority prior to advent of Grand Lodge, 940
- Banquet at initiation specified by Schaw in Scottish Statutes of 1598, 685
- Book burned by Roman Catholic Church, 1347
- Brotherhood, Taverns housing, 933
- Ceremonial of Operative Freemasons, 917
- Ceremonies in 17th Century, 661
- Code of Laws, Desaguliers credited with a, 967
- Constitution, 630
- Cornerstone and the Third Degree, 1072
- Customs in 17th Century, Robert Plot's account of, 658
- Degrees known in America in 1793, 1382
- Degrees, Names of, 1873
- Descent, Mackey's theory of, 495
- Diploma finds curious use in Alaska, 1523
- Fire, 2237
- Firing Glasses, 2237
- Flag of Explorer Kane, 2178
- Gilda, Early English, 611
- History, Development of, 491
- History, Legend the Germ of, 37
- Initiations in advance of regular authority, 1324
- Jurisprudence, Payne's Code basis of, 970
- Knighthood and the Ancient and Accepted Rite, 1454
- Knowledge of Gild Apprentices, 1002
- Lecture, Oldest, in English Language, 986
- Lectures, Hemming and the, 2101
- Legendists and others, 96
- Legend on the Craft, 84
- Lodge, First in Philadelphia, 1327
- Lodge-room, East of, 2128
- Lodges, Ravenscroft traces early Gilda to modern, 745
- Manuscripts destroyed, 966
- Marks, 693
- Marks for Apprentices, Fellow Crafts, and Foremen, 695
- Marks, Monograms as, 695
- Marks, Plymouth Colony mentions, 1319
- Meetings, Lodge and Assembly indicate two kinds of, 656
- Names, 2203
- Oath, Objections to, 1561
- Oldest Document, 26
- Order changes from Operative to Speculative, 78
- Order, Royal Order and, 1301

MASONIC

- Origin, National influence on Theories of, 278
- Philosophy and Gothic buildings, 820
- Practice, Gild Initiation and modern, 651
- Principles, Declaration of, 1618
- Protector, Patron, Judge and Master, 1174
- Provinces of Cuba, 2206
- Ritual, Development of, 2131
- Ritual, Evolution of, 1011
- Roman Catholic Church burns, book, 1347
- Rosicrucian and, systems, Ossian H. Lang on, 381
- Sentiment preceding Grand Lodge of 1717, 898
- Society, Andrew Jackson on the, 2056
- Speculative, 11
- Speculative, Laurance Oliphant on Druses, compares their Ritual and that of, 251
- Statistics of Morgan times, 2056
- Symbol of Saviour, 850
- Symbols, Findel on, 914
- Symbolism, founded on the Temple of Jerusalem, 79
- System and Christianity, 2081
- St. John's, in Scotland, 863
- Taught in Egypt by Euclid, 61
- Templars in Dublin, 1465
- Templars in Syria, 1456
- Templary of United States, 1496
- Temple origin of, 7
- Territory bounded by State lines, 760
- Tests not trivial, 983
- Tradition and History in, 1
- Work, Legitimacy of, 1495

MASONRY

- Adoption, 1993
- Another name for architecture, 97
- Antediluvian, 154
- Dissected, 980
- Dissected, Samuel Pritchard and the Book, 93
- Druids and, 486
- Geometry, and synonymous terms, 42
- Grades and Degrees in, 1007
- Illustrations of, 131
- Operative in the middle ages, 11
- Paracelsic lectures of continental, 2112
- Prehistoric, 1
- Primitive, 154
- Rites of, without Warrant of Constitution, 652

MASONS

- Allowed, Meaning of, 650
- Apprentices and other, under Pope, 734
- Arms of the Craft and Fellowship of, 629
- Company, 343
- Company and London Companies, 620
- Company in 1220, 628
- Company in 1677, New charter granted, 634
- Company Incorporated, 631
- Company incorporated about 1410, 627
- Company of, 622
- Company of, and Company of Freemasons at London, 631
- Company represented on Court of Common Council in 1375, 628

MASONS

- Company, Yearly Assembly of, 635
- Daughter, Degree of, 1996
- Deacon of, and Warden of Lodge, 683
- Domatic, 888
- Free and Accepted, Earliest, 149
- Free and Accepted, Magistri Comacini absorbed in, 743
- Freemasons' and Marks, 835
- Gentlemen, 689, 888
- Geomatic, 888
- Gilds of Operative, 202
- Godfrey Higgins says, were Druids, 211, 224
- Hammermen and, of Scotland, 671, 1160
- Hammermen and, of Scotland, Charter issued by Deacons, Masters and Free-men of, 671
- Initiation among Scottish, 684
- Irregular, made regular, 1572
- Irregular making of, 1209, 1572
- Master, contract of 1351, 1121
- Operative, Square and Level used by, as Emblems, 370
- Order of the East, 1435
- Pliny applies for permission to organize a College of, 522
- Popes issue Bulls to Society of, 734
- Seceding, in Morgan period, 2054
- Theoretic, 926
- Theoretical, 888
- Under Pope, 734
- Widows and daughters of Freeman, 690
- William St. Clair resigns as Protector of, 1173
- Wound, 328
- Wrights and, Incorporation of, 681
- Wrights and, of Edinburgh in 1475, 998
- Yearly Congregations of, forbidden by law, 642
- York, 1182

MASSACHUSETTS,

- Degrees of Royal Arch and Knight Templar in, 1485
- District Grand Lodge in Chile, 1573
- District Grand Lodge in China, 1575, 2290
- First Chapters in, 1668
- First Councils in, 1752
- First Lodges in, 1565
- Grand Chapter organized, 1668
- Grand Council organized, 1753
- Grand Lodge at Canal Zone, 1574
- Grand Lodge of Ancient Masons, 2023
- Grand Lodge organized, 1566
- Order of High Priesthood, 1711
- Rhode Island and, First Commanderies in, 1791
- Rhode Island and, Grand Encampment of, 1791
- Rhode Island and, Grand Commandery organized, 1794
- Royal Arch Masonry in, 1379
- Scottish Rite bodies in, 1943

MASS, Symbolism of the, 2125

MASTER,

- Builder of Temple, 145
- Builder, Raising of the, 147
- Builder's death and burial, 143

MASTER,

Craft, in France, 716
 Degrees of Fellow Craft and, 1065
 Every, and Fellow shall attend Assembly, 640
 French Gild Freemasons, William de Saint Pater's Oath as, 713
 Man or Deacon in Scotland, 669
 Mason, Contract between Abbot and, 828
 Mason, Mark, and Mark Mason, 696
 Mason, Sublime Degree of a, 1066
 Mason's contract of 1351, 1121
 Masons, First mention of other than Entering, Passing and Raising to, 1365
 Masons in Germany united by Dotsinger, 759
 Masons, Lodge worked Mark Mason on Fellow Crafts and Mark Master on, 696
 Mason's Degree and Operative Freemasons, 1017
 Mason's or Third Degree, Growth of, 1030
 Old Word of the, 1343
 Scots, 1838
 True Word of a, 1351
 Wardens and Annual meeting of Lodge, 960
 William Schaw as Work, 670
 Word, 1025

MASTERS,

Como, or Magistri Comacini, 720, 732
 Degree, 5
 Degree, Business of Lodge in, 1605
 Degree, Christ and the, 146
 Degree, Hiram Legend and the Templars, 279
 Degree, Hiram Legend of the, 1342
 Degree, Invention of the, 147
 Degree, Legend of the, 180
 Degree, Loss and recovery represented in, 1340
 Degree, Past, conferred in Master's Lodge, 1393
 Degree, ritual of the, 1340
 Degree, Supplement to the, 1400
 Degree, Temple origin of, 1019
 Elected for life, 1295
 Essay, 686
 Fellows and Annual Congregations of, 639
 Fellows, and Apprentices as ranks, not degrees, 683
 Irremovable or perpetual, 1280
 Lodges in Canada held Chapters for conferring Royal Arch Degree, 1393
 Lodge, Past Master's Degree conferred in, 1393
 Magister Operis or, of Work, 753
 Maisteris or, 843
 Third Degree or, of Freemasonry and Ancient Mysteries, 207
 True, or Royal Arch Word, 1341
 Wardens and, of the Mysteries, Oath of, 608
 Warrant, Chapter working under, 1367
 Word, 1262, 1343
 Word, French Mason's had, 1342
 Word, true, 1342

MATTHEW Cooke, 20

MATTHEW Dupotet's Patent to Joseph Cerneau, 1503

MAURER and Steinmetzen, 763

MAURERHOF, 757

MAURICE, Comte de Saxe, Biography of, 1278

MAYMUS Grecus, 23

McCLENACHAN, Charles T., Biography of, 1982

McGEE on history of Mystic Shrine, 1978

MEANING of Accepted Mason, 650

MEANING of Free and Accepted, 650

MEANING of Masons Allowed, 650

MECCA, formerly Gotham Temple, 1974

MECCA Temple, Organization of, 1981

MEDIAEVAL,

Architecture, Influence of Clergy on, 727

Architecture, Lombardy, cradle of, 722

Builders, Geometrical rules important secrets of, 645

Freemasons a secret Society, 787

Freemasons adopt principles of Byzantine art and invented Gothic Architecture, 742

Freemasons and the modern Speculative Freemasons, 910

Freemasons, General Assemblies and Lodges of, 637

Freemasons, Gothic architecture invention of, 816

Freemasons, Michelet on secrets of, 798

Freemasons, Vesica Piscis, mystic symbol of, 798

Freemasons, Wren and Findel on prayers of, 693

Freemasonry, Secrets of, 647, 794

Mind, Osborne on the, 767

Period, Mystical numbers in churches of, 799

MEDITERRANEAN Pass, Ritual of the, 1707

MELCHIZEDEK Degree or High Priest, 1706

MELCHIZEDEK, Order of, 1712

MELVIN M. Johnson, 1328

MELVIN M. Johnson on first regular and duly constituted Lodge in Western Hemisphere, 1337

MELVIN M. Johnson on Occasional Lodges, 1336

MEMPHIS, Rite of 2259

MESTRE, 621

MESTIERE 620

METEMPSYCHOSIS, 403

METHODS of recognition for Fellow Crafts and Masters in Sloane manuscript, 1023

METIERS, Corporations des, 700

MEXICAN,

Craft, Public policies of, 2180

Freemasonry and Roman Catholicism, 2180

Freemasonry, Parvin's Report on, 2188

Independent Symbolic Grand Lodge, 2184

Lodges, Great Light in, 2190

Lodges, Initiation of Women in, 2192

Lodges, Women and, 2191

National Rite, 2180

National, Rite, Degrees of, 2182

MEXICO,

American Lodges in, 2190

American system of Grand Lodges in, 2185

City, Supreme Council organized in, 2188

MEXICO,

- English-speaking Consistory organized in, 2188
- Escoceses and Yorkinos in, 2180
- First Chapters in, 2187
- First Commanderies in, 1794, 2187
- First Lodges in, 2179
- First Mystic Shrine Temple in, 2188
- Freemasonry in, 2179
- Grand Lodge organized, 2180
- Grand Lodges in States of, 2186
- Grand Lodge Valle de, 2186
- Ritual used in, 2190
- Scottish Rite in, 2179
- State Grand Lodge of, 2184
- Supreme Council organized, 2183
- United States and, Freemasonry of, 2201

MICHELET on mystical numbers as secret of Freemasons, 751

MICHELET on secrets of mediaeval Freemasons, 751, 798

MICHIGAN,

- First Chapters in, 1670
- First Commanderies in, 1794
- First Councils in, 1753
- First Lodges in, 1575
- Grand Chapter organized, 1670
- Grand Commandery organized, 1794
- Grand Council organized, 1754
- Grand Lodge organized, 1577
- Grand Lodge reorganized, 1578
- Scottish Rite bodies in, 1944

MIDDLE Ages,

- Church and Freemasonry of, 78
- Dionysiacs merged in Traveling Freemasons of, 183
- Freemasonry in, a Craft under Church control, 741
- Freemasons of, and the Church, 172
- French Gilds of the, 700
- Geometrical Secrets of Freemasons of, 44
- German Operative Masons of the, 35
- Gilds of the, 12
- Hope on wanderings of Craftsmen of, 738
- Michelet mystical numbers and Freemasons of, 751
- Operative Freemasons of the, and symbolic explanation of Temple of Solomon, 81
- Operative Masonry in the, 11
- Operative Masons of, 43
- Solomon, King of Israel, and Freemasonry of, 83
- Speculative Freemasonry as successor of Operative System of, 79
- Steinmetzen of the, 34
- Two classes of workmen in, 821
- Uniformity of symbols in Churches of, 751
- Winzer on German Brotherhoods of the, 755

MIDDLE Chamber, 2127

MILESUS, Thales, 127

MILITIA of St. George, 1423

MILITARY Lodges, Irish, Degrees of, 1485

MILITARY Lodges of American Revolution, 1401

MILLER, David C., 2042

MILLER on gesture language, 2063

MINNESOTA,

- First Chapters in, 1671
- First Commanderies in, 1796
- First Councils in, 1754
- First Lodges in, 1578
- Grand Chapter organized, 1671
- Grand Commandery organized, 1796
- Grand Council organized, 1754
- Grand Lodge organized, 1579
- Scottish Rite bodies in, 1927

MINUTES from 1598 of Lodge of Edinburgh, 676

MISSISSIPPI,

- First Lodges in, 1579
- First Chapters in, 1671
- First Commanderies in, 1796
- First Councils in, 1754
- Grand Chapter organized, 1673
- Grand Commandery organized, 1796
- Grand Council organized, 1754
- Grand Lodge organized, 1580
- Plan, 1734, 1755, 1766
- Scottish Rite bodies in, 1928

MISSOURI,

- First Chapters in, 1673
- First Commanderies in, 1796
- First Councils in, 1757
- First Lodges in, 1580
- Grand Chapter organized, 1674
- Grand Commandery organized, 1796
- Grand Council organized, 1757
- Grand Lodge organized, 1581
- Scottish Rite bodies in, 1929

MISTERY, and Art or Trade, 621

MITCHELL, John, Biography of, 1835, 1840, 1846, 1852

MITHRAIC Mysteries influenced association of builders, 203

MITHRAS, Mysteries of, 189

MITHRAS, Persia had Mysteries of, 187

MITHRAS, Rite in Orgies of, 2068

MIZRAIM, 193

MIZRAIM carried Freemasonry into Egypt, 125

MIZRAIM, the son of Cham, 74

MODERNS and Antients in Cape Colony, 2291

MODERNS, Controversy of Antients and, 1237

MOIRA, Earl of, 1246

MOIRA, Earl of, in Calcutta, 2276

MOKANNA Grotto, Druid Grotto once, 1989

MOLAY, Jacques or James de, 241

MÖLLER says history of German architecture begins with Charlemagne, 747

MONAD, 2106

MONAD and Duad, Pythagorean philosophy of, 2113

MONITORIAL instruction, Play of "Everyman" suggests, 1071

MONOGRAMS as Masonic Marks, 695

MONOGRAMMATIC and Symbolic Marks, 695

MONOPOLY in Christian architecture conceded by Popes to Freemasons of Como, 743

MONTANA,

- First Chapters in, 1674
- First Commanderies in, 1797
- First Councils in, 1757
- First Lodges in, 1582
- Grand Chapter organized, 1674
- Grand Commandery organized, 1797
- Grand Council organized, 1758

- MONTANA**,
 Grand Lodge organized, 1583
 Scottish Rite bodies in, 1929
MONTÉ Video, Supreme Council and Grand Orient at, 2222
MONTREAL, Provincial Grand Lodge of, 2171
MOORE, George F., on Leland Manuscript, 385
MOORE, John, on Freemasonry in Philadelphia, 1518
MOORE on Charter of African Lodge, 2032
MOORE, W. J. B., on Masonic Templary of United States, 1496
MOPSES, Order of the, 1992
MORAL Nature of Man, Haven on, 2083
MORIN, Appointments made by, 1872
MORIN, Stephen, 1289, 1830, 1871
MORIN, Stephen, Authority of, 1830
MORIN's Patent, 1830
MORMON Faith, Freemasons and the, 1614, 1616
MORMONS, Freemasons and the, 1616
MORRIS, Rob, on origin of Eastern Star, 1996
MORRIS, Rob, Receives Eastern Star Degree, 2001
MORRIS, Rob, Supreme Constellation organized by, 2001
MORTON's Encampment, Old Encampment or, 1802
MOSES held a General Assembly, 155
MOSES Holbrook, 1903
MOSES Michael Hayes, 1381
MOSQUE of Omar, 1428, 2128
MOSSDORF, Friedrich, Biography of, 262, 810
MOTTA, Emanuel de la, 1886
MOUNT Moriah, 1428
MOUNT Davidson, Lodge held on, 1586
MOUNT Moriah, Solomon's Temple on, 2128
MOUNT Vernon Commandery of Ohio, 1807
MOUNTED Commanderies, 1778
MORGAN,
 Case, Court acts in, 2046
 Case, Hill's bogus confession in, 2050
 Clinton episode, 2045
 Craze, Gardner on 2057
 Disappearance of, 2044
 Discovery, Clinton offers reward for, 2046
 Edward Livingston and era of, 2058
 Freemasons and, 2045
 Identified by Poore at Smyrna, 2053
 Monument to, 2056
 Mystery, Weed's reports on, 2051
 Period, Seceding masons in, 2054
 Reported in Asia Minor, 2052
 Supposed body of, found, 2048
 Times, Masonic Statistics of, 2056
 Valance's bogus confession about drowning, 2051
 William, 2039
 William, Biography of, 2040
 Whitney's curious confessions about, 2051
MOSE,
 Ancient Order of the Thistle, 1955
 Excellent Degree, 1393
 Excellent Degree by Webb on Hanmer, 1402
 Excellent Degree, and Select, 1752
 Excellent Master's Degree, 1392
 Excellent Master's Degree, American, Origin of, 1399
Most,
 Excellent Master's Degree, Early Record of, 1385
 Excellent Master in Virginia, 1386
 Serene Grand Orient of Greece, 2254
MOTHER,
 Grand Lodge, 1130
 Grand Lodge of Frankfort, Eclectic Union, 2248
 Grand Lodge of the World, 1177
 Kilwinning Lodge, 665
 Kilwinning Lodge defines a Cowan, 678
 Lodge, 1129
 Lodge of Scotland, 1153
 Supreme Council of Thirty-third Degree, 1846
MURAT, King of Naples, as Grand Master, 2257
MURATORE, Libero, Frei Maurer and Franc-Maçon, 824
MURATORI, Lodovico, Biography of, 506
MUSES, Lodge of the Nine Sisters, the, 1089
MUSTARION Sacramentum, 2068
MUTILATION of the Third Degree, 1209
MYERS, Joseph M., 1834, 1872
MYSTERIES,
 Abbe Terrasson's *Sethas* shows initiation of Egyptian Prince in, 201
 Adonis, Syria had, 187
 Ancient, 119
 Ancient, and Freemasonry, 916
 Ancient, of Egypt, Greece or Persia, Freemasonry and the, 908
 Ancient Pagan, not Freemasonry, 499
 Apprentice's Degree and the Lustration in, 190
 Cabiric Rites and, 2120
 Cabiri, Samothrace had, 187
 Cabiri, showed Atys slain and restored, 188
 Ceres, Isocartes, Orator of Athens, approves Mysteries of, 188
 Crafts and, 620
 Demeter, Greece celebrated at Eleusis, near Athens, the, 187
 Dionysus, 189
 Dionysus, Phoenicia had, 187
 Doctrine of a future life taught, 188
 Dramatic in Ceremonies, 188, 189
 Egyptian, of Osiris, Isis, and Horus, 193, 2122
 Egypt, Osiris and Isis, 187
 Essentially alike, 187
 First, those of Isis and Osiris in Egypt, 192
 Forbidden by Edict, 202
 Freemasonry and Ancient, analogies between, 204
 Freemasonry and the Ancient, 184
 Freemasonry of Patriarchs and the, 197
 Initiation in the, 190, 2125
 Lenoir traces Freemasonry from Ancient, 200
 Lesser and the Greater, 189
 Mithraic, influenced association of early builders, 203
 Mithras, 189
 Mithras, Persia had, 187
 Most important of the, 195

MYSTERIES,
 Officers of, compared with those of
 modern Lodges, 203
 Osiris, 189
 Osiris and Isis, 119
 Osiris, the hero of, 194
 Pagan, and dramatized allegory, 192
 Pindar, Greek poet, praises, 188
 Secret character of the, 205
 Secret Rites, known as, 155
 Secret Societies, known as, 187
 Sophocles, poet of Athens, quoted on, 188
 Symbolic death in the, 2124
 Third or Master's Degree similar to
 Ancient, 207
 MYSTERY, Craft Gilds and the, 608
 MYSTERY to mean trade or secret, 805
 MYSTICAL numbers in churches of mediaeval
 period, 799
 MYSTIC Order Veiled Prophets of the En-
 charnted Realm, 1984
 MYTHICAL history and historical myth, 39
 MYTHS of antiquity and legends of Free-
 masonry, 484

N

NABATHAE, 2071
 NABATHEAN picture alphabet, 2071
 NAMENCHIFFER, 856
 NAMES of Masonic Degrees, 1873
 NAMUS Grecus, 35, 92, 159
 NAMUS Grecus and Charles Martel, Legend
 of, 90
 NAPLES, Grand Orient at, 2257
 NATIONAL and other influence on theories of
 Masonic origin, 278
 NATIONAL Grand Lodge,
 Austrian States, 2237
 Berlin, 2251
 France, 1282, 1310
 Hungary, 2238
 Italy, 2257
 Jugoslavia, 2239
 Roumania, 2264
 Russia, 2265
 Saxony, 2252
 Venezuela, 2234
 NATIONAL Grand Orient,
 Dominican Republic, 2218
 Venezuela, 2234
 NATIONAL Mexican Rite, Degrees of, 2182
 NEBRASKA,
 First Chapter in, 1675
 First Commanderies in, 1797
 First Councils in, 1759
 First Lodges in, 1583
 Grand Chapter organized, 1675
 Grand Commandery organized, 1797
 Grand Council organized, 1759
 Grand Lodge organized, 1584
 Order of High Priesthood, 1710
 Scottish Rite bodies in, 1930
 NEBUHADNEZZAR, and Nimrod, 58
 NEGROES in Craft, Grand Lodge of Washing-
 ton on, 2007
 NEMBROTH, 56
 NEOPHYTE, the word defined, 687
 NEO-PLATONISTS, 53

NETHERLANDS, South, Grand Lodge, 1109
 NETTELBLADT, Ritual revised by, 2252
 NEVADA,
 First Chapters in, 1676
 First Commanderies in, 1798
 First Councils in, 1758
 First Lodges in, 1585
 Grand Chapter organized, 1676
 Grand Commandery organized, 1798
 Grand Lodge organized, 1585
 Scottish Rite bodies in, 1930
 New Atlantis of Bacon, 330, 347
 New Brunswick, First Lodges in, 2168
 New Brunswick, Grand Lodge organized,
 2168
 New Caledonia, First Lodges in, 2302
 New Charter granted Masons' Company in
 1677, 634
 New England, Early Chapters of, 1486
 New England, Early Freemasons, 1328
 NEWFOUNDLAND, District Grand Lodge of,
 2178
 NEWFOUNDLAND, First Lodges in, 2177
 NEW HAMPSHIRE
 First Chapters in, 1677
 First Commanderies in, 1798
 First Councils in, 1759
 First Lodges in, 1586
 Grand Chapter organized, 1677
 Grand Commandery organized, 1799
 Grand Council organized, 1760
 Grand Encampment organized, 1798
 Grand Lodge organized, 1587
 Portsmouth, Early Freemasonry in, 1329
 Scottish Rite bodies in, 1945
 NEW JERSEY
 First Chapters in, 1678
 First Commanderies in, 1800
 First Councils in, 1760
 First Lodges in, 1588
 Grand Chapter organized, 1680
 Grand Commandery organized, 1800
 Grand Council organized, 1760
 Grand Lodge organized, 1589
 Scottish Rite bodies in, 1946
 NEW MEXICO
 First Commanderies in, 1800
 First Councils in, 1759
 First Lodges in, 1589
 Grand Commandery organized, 1801
 Grand Lodge Organized, 1590
 Scottish Rite bodies in, 1931
 NEW SOUTH WALES
 First Lodges in, 2294
 Freemasonry in, 2294
 Grand Lodge organized, 2295
 NEW YORK
 Chapter of Rose Croix in, 1834, 1870
 Deputy Grand Chapter organized, 1681
 First Chapters in, 1680
 First Commanderies in, 1801
 First Councils in, 1761
 First Lodges in, 1590
 Grand Commandery organized, 1505, 1805
 Grand Council organized, 1762
 Grand Councils consolidated, 1762
 Grand Encampment organized, 1803
 Grand Lodge organized, 1593

NEW YORK

Independent Royal Arch Lodge of, 1378
 Old Encampment of Morton's Encampment of, 1802
 Provincial Grand Lodge of, 1593
 Royal Arch Degree in, 1378
 Scottish Rite bodies in, 1946
 Warrant issued by Washington Chapter, 1381

NEW ZEALAND

First Lodges in, 2301

Grand Lodge organized, 2301

NICARAGUA, First Lodges in, 2219

NICHOLAS Stone, Manuscript of, 966

NICHOLAS Stone, Warden of Inigo Jones, 129, 966

NICOLAI, Christoph Friedrich, 320

NILES on the Select Degree, 1716

NIMROD, 34, 68

NIMROD, as a great Freemason, 68

NIMROD, Inventor of the Craft, 34

NIMROD, King of Babylonia and Assyria, as "First Grand Master," 66

NIMROD Legend of, 66

NIMROD or Solomon as First Grand Master, 63

NINE Sisters, the Muses, Lodge of the, 1089

NOACHIDA, 431

NOACHIDA, 434

NOACHIDA or Noachite, Anderson calls a Freemason a, 125

NOACHIDAE, or Sons of Noah, 62

NOACHITE or Noachida, Anderson calls a Freemason a, 125

NOACHITE, Royal and Ark Master or, 1719

NOACHITES, Noah and the, 429

NOAH and the Noachites, 429

NOBLES of the Mystic Shrine, Ancient Arabic Order, 1973

NON-MASONS at initiations in 17th century, 653

NON-MASONS in Operative Lodges, 1163

NON-OPERATIVE Freemasons 17th century preside over Lodges, 689

NON-OPERATIVE members of Freemason's Lodge, 886

NON-OPERATIVE members and the Mark, 886

NON-OPERATIVE member, William Boswell, Lodge of Edinburgh in 1600, 688

NON-OPERATIVES admitted to Lodges, 341

NON-OPERATIVES as Freemasons, 928

NON-OPERATIVES in 1600 attend Lodge, 1154

NON-OPERATIVES in Scottish Lodges, 688

NON-OPERATIVES name and Mark in Lodge Minutes in 1600, 688

NON-PROFESSIONAL members in Lodge of Operative Freemasons in England, 688

NOORTHOUCK, John, Biography of, 289

No person accepted a Freemason in 17th century without certificate from Lodge, 654

NORMAN and Saxon Craft Gilds, 607

NORTH America, Freemasonry introduced to, 1313

NORTH America, Hughan on first regular Masonic Lodge in, 1336

NORTH CAROLINA

First Chapters in, 1682

First Commanderies in, 1805

First Councils in, 1762

NORTH CAROLINA

First Lodges in, 1594

Grand Chapter organized, 1683

Grand Commandery organized, 1805

Grand Council organized, 1762

Grand Lodge organized, 1594

Scottish Rite bodies in, 1920, 1931

Tennessee and, Grand Lodge of, 1610

NORTH DAKOTA

First Chapters in, 1683

First Commanderies in, 1806

First Councils in, 1763

First Lodges in, 1595

Grand Chapter organized, 1683

Grand Commandery organized, 1807

Grand Council organized, 1764

Grand Lodge organized, 1595

Scottish Rite bodies in, 1932

NORTHERN Jurisdiction, Subordinate Bodies, in, 1939

NORTHERN States of America, Grand Royal Arch Chapter for the, 1406

NORTHERN States of America, General Grand Chapter of Royal Arch Masons for six, 1408

NORTHERN Supreme Council, Jurisdiction of, 1877

NORTHERN Supreme Council organized, 1914

NORWAY

First Lodges in, 2268

Grand Lodge organized, 2269

NOVA SCOTIA

Early Freemasonry in, 1318

First Lodge in, 2164

First Marks of Crafts, 2164

Freemasonry in, 2164

Grand Lodge organized, 2167

Old Masonic mermorial in, 1314

NUMA, Collegia Artificum or Colleges of Artificers founded by, 701

NUMA, Founder of Collegia, 501

NUMBERING the Craft at Temple, 164

NUMBERS, Doctrine of, 2102

NUMBERS, Mystical, in churches of mediaeval period, 799

NUMBERS, Odd, Freemasonry and, 2129

NUMBERS, Symbolism of, 2099

NUMERICAL symbolism of Speculative Freemasonry, 982

NUSAIRYEH Society, 256

O

OATH,

Free Brothers', 605

Masonic, Objections to, 1561

Masters and Wardens of the Mysteries, 608

Secrecy and the, 648

Sloane manuscript, 1025

Steinmetzen ordinances provide that Par-
 lirlor or Warden takes, on Gauge and

Square, 789

Substituting Holy Bible or Gospels for
 Relics when taking, 601

Taken on the Gospels, 648

Wardens of the Crafts in 1377, 941

William de Saint Pater's, as Master of
 French Gild Freemasons, 713

OBJECTIONS to Masonic Oath, 1561

- OBJECT Teaching, 2119**
OCCASIONAL Lodges, 656
OCCASIONAL Lodges, Johnson on, 1336
OCCASIONAL or Temporary Lodge, 942
OCEANIA, First Lodges in, 2301
OFFENSES committed against Gild, 609
OFFICERS,
 Duties in early Chapters of Royal Arch, 1638
 Early, of Royal Arch Chapters, 1391
 Freemasons elected, at General Assembly, 642
 Gilds and Companies, Titles of, 623
 Mysteries and modern Lodges, 203
 Order of High Priesthood, 1712
 Principal, of Chapter in Canada West until 1809, 1393
 Quarterly Communications of, 623
 Royal Arch Chapter of 1793 in America, 1380
OGLETHORPE, General, Biography of, 1519
OHIO,
 Chamberlain Ritual of, 1712
 First Chapters of, 1684
 First Commanderies in, 1807
 First Councils in, 1763
 First Lodges in, 1596
 Grand Chapter organized, 1685
 Grand Commandery organized, 1807
 Grand Council organized, 1763
 Grand Lodge organized, 1596
 Mt. Vernon Commandery of, 1807
 Order of High Priesthood, 1710
 Scottish Rite bodies in, 1949
OKLAHOMA,
 First Chapters in, 1685
 First Commanderies in, 1808
 First Councils in, 1764
 First Lodges in, 1598
 Grand Chapter organized, 1687
 Grand Commandery of Indian Territory unites with Grand Commandery of, 1782, 1808
 Grand Commandery organized, 1808
 Grand Council organized, 1764
 Grand Lodge organized, 1598
 Indian and, Territories, Union of two Grand Lodges, 1599
 Scottish Rite bodies in, 1932
 Territory, Grand Lodge of, and the Grand Lodge of Indian Territory united, 1549
OLD Charges, 13
OLD Charges of the British Freemasons, 13
OLD Charges, Women and Freemasonry, 689
OLD Constitutions, 13
OLD Encampment or Morton's Encampment, 1802
OLD Manuscripts, 13
OLD Masonic Memorial in Nova Scotia, 1314
OLD Records, 13
OLD Word of the Master, 1343
OLD York Constitutions, 36
OLDEST,
 American Lodge Account Book, 1601
 Constitution and the Temple of Solomon, 79
 Constitutions of German Stonemasons, 783
OLDEST,
 Masonic Document, 26
 Masonic lecture in English language, 986
 York Ritual, 987
OLIPHANT, Laurence, on Druses, compares their Ritual and that of Speculative Freemasonry, 251
OLIVER,
 Biography of, 939
 Classifies the Legends of Freemasonry, 152
 Denies Freemasons derived from Druids, 212
 George, Rev. Dr., 150
 Legend of Secret Vault, 1729
 Ramsay and Royal Arch Degree, 1357
 Sources for Royal Arch Degree, 1359
 Theories on Origin of Freemasonry, 152
 Theory of Freemasonry, 150
OLIVER Cromwell and Freemasonry, 310
OLIVER's Theory of the Science of Freemasonry, 153
 Theory of Freemasonry before Flood, 124
 Third Degree, 1065
 Typical tradition adds dignity by reference to sublime truths, 420
OMAR, Mosque of, 2128
ONE and Only Grand Orient of France, 1299
ONOMANTIC arithmetic, 2104
ONTARIO
 First Lodges of Canada in, 2172
 Grand Lodge organized, 2174
OPERARI, 592
OPERARIUS, 1121
OPERATIVE,
 Apprentices prohibited from marrying, 698
 Art, Freemasonry a speculative institution founded on, 744
 Art to speculative science, Way prepared for transition from, 907
 Ceremony of initiation, 1004
 Craft, Degree practiced by, 948
 Death of, and birth of Speculative Freemasonry, 1073
 Freemason, or Caementarius, 581
 Freemasonry and the Franks, 747
 Freemasonry and Religion, 991
 Freemasonry, Babylonia, Birthplace of, 65
 Freemasonry, Decline of, 912, 927
 Freemasonry is foundation and Speculative Freemasonry the structure, 721
 Freemasons and Temple of Solomon, 81
 Freemasons, Ceremonies among, 995
 Freemasons, Degree system of, 993
 Freemasons, Gloves common from early times on Continent for, 685
 Freemasons in England, Non-professional members in Lodge of, 688
 Freemasons, Mark Degree founded upon customs of, 859
 Freemasons, Masonic Ceremonial of, 917
 Freemasons, no Master Mason's Degree among, 1017
 Freemasons of England, Sloane Manuscript and Catechism of, 978
 Freemasons, Ritual used by, 987
 Freemasons, Symbols of, founded on geometry and architecture, 916

OPERATIVE

- Gilds on modern Masonic Lodges, Ravenscroft traces, 745
- Lodge at York in 14th century, 1140
- Lodges, non-Masons in, 1163
- Mason, Lyon says Schaw was not, 673
- Masonry in the middle ages, 11
- Masons, Gilds of, 202
- Masons of the middle ages, 43
- Period, Lodge quorum in, 989
- Rite of initiation, 994
- Ritual practiced by Grand Lodge, 994
- Speculative Freemasonry and remote causes of transition, 897
- Speculative Freemasonry and, Transition, 882
- Speculative institution and Masonic Order changes, 78
- Speculative and, Field of, 895
- System of middle ages, Speculative Freemasonry as successor, 79
- System of the Stonemasons, 11
- OPERIS, Magister, 682
- ORA, 598
- ORDENUNG der Steinmetzen, 17
- ORDER of,
 - Christ, 1449
 - Christ, Knights of, 1448
 - Degrees in Cryptic Rite, 1732
 - Eastern Star, 1992
 - High Priesthood, 1705
 - High Priesthood, Qualifications for, 1710
 - High Priesthood, State customs in, 1710
 - Holy Sepulcher, 1459
 - Hospital of St. John, 1459
 - Knight of the Red Cross of Rome and Constantine in America, 1423
 - Knights Hospitaler, 1451
 - Knights of Malta, History of, 1460
 - Knights Templar established, 240
 - Knights Templar in Bristol, 1454
 - Masons of the East, 1435
 - Melchizedek, 1712
 - Mopses, 1992
 - Orient, 1468
 - St. Andrew du Chardin, 1448
 - St. John, Rhodes, and Malta, Grand Masters of the, 1477
 - St. Lazarus, 1346
 - Thistle, Most Ancient, 1955
- ORDERS,
 - Christian Knighthood, Arms of, 1426
 - Harodim, 1895
 - Knighthood, Chief, 1425
 - Red Cross, Holy Sepulcher, and St. John revived, 1422
- ORDER, Temple of Solomon as cradle of the, 172
- ORDINACIO Cementariorum, 1117
- ORDINANCES, Stonecutters of Strasburg, 783
- OREGON
 - First Commanderies in, 1808
 - First Councils in, 1765
 - First Lodges in, 1599
 - Grand Commandery organized, 1808
 - Grand Council organized, 1765
 - Grand Lodge organized, 1600
 - Scottish Rite bodies in, 1933

- ORGANIZATION of a Grand Lodge, 957
- ORGANIZATION of Grand Lodge of England, 925
- ORGANIZATION of Grand Lodge of Scotland, 1152
- ORIGIN,
 - American Mark Degree, 1399
 - American Most Excellent Master's Degree, 1399
 - American Past Master's Degree, 1399
 - American Red Cross Degree, 1399
 - Ceremony of Mark Degree, 696
 - Chartered Companies, 621
 - Freemasonry in Georgia, 1539
 - Freemasonry, Theory of Modern, 722
 - Geometry, 41
 - Halliwell Poem, 34
 - Hieroglyphics, 2072
 - Mysteries of Third Degree, 2133
 - Mystic Shrine, 1973
 - Royal Arch, 1339
 - Science of Symbols, 2074
- ORKY's Gild at Abbotsbury, 595
- ORKY's Gild, Charity in, 595
- ORIENTATION of Temple, 2128
- ORIENT, Grand, of France, 1292
- ORIGINAL Masonic Military Lodge Warrant from British Regiment serving in American Revolution, 1371
- OSBORNE on the mediaeval mind, 767
- OSIRIS
 - Death of, shown in allegory, 177
 - Hero of earliest of Mysteries, 194
 - Hiram not mere substitute for, 209
 - Isis and, in Egypt, First Mysteries, 192
 - Isis, and Horus, Egyptian Mysteries of, 193
 - Isis and Mysteries of, 119, 187
 - Mysteries of, 189
 - Typhon and, 194
- OSTROGOTHS, 722
- OSWALD Wirth, 1308
- OUGHTRED, Ashmole, Lilly and Wharton, 337

P

- PAGANISM and the Church, 2095
- PAGAN Mysteries and dramatized allegory, 192
- PAINE on Freemasonry, 211
- PAINE on origin of Freemasonry, 229
- PALEY on Freemasons under Rule of Pope, 797
- PALEY, Sidney Smith, Hope and Willis, on uniformity of Masonic architecture, 740
- PALESTINE, Rulers of Latin Kingdom of, 1479
- PAPAL
 - Attacks on Freemasons at Malta, 2260
 - Authority for Traveling Freemasons, Krause and Stieglitz on, 738
 - Authority to Freemasons, Sir Christopher Wren on, 734
 - Bull of Clement V, 1825
 - Bull, Freemasons incorporated, 752
 - Bulls authorizing Freemasons not fully proven, 819
 - Bulls for Traveling Freemasons, Pownall's search for, 737
 - Bulls granted Traveling Freemasons, 736

- PAPAL**
 Favor for Traveling Freemasons, Hope on, 735
 States, Freemasonry forbidden in, under penalty of death, 2258
PAPWORTH Manuscript, 16, 38
PARACELSIC lectures of Continental Masonry, 2112
PARACELSUS, 355
PARAGUAY,
 First Lodges in, 2231
 Grand Orient organized, 2231
PARANA, Grand Orient organized, 2226
PARENTALIA, 734
PARENTALIA, Sir Christopher Wren describes housing of English Freemasons in, 754
PARIS,
 English Lodge at, in 1725, 1108
 English Lodge at, Earl of Derwentwater and, 1109
 First Lodge in, Founders of, 1093
 Four Lodges at, in 1732, Rebold says, 1111
 Gild Corporations at, 707
 Lodge at, Deputation, 1732, for, 1114
 Lodge of Jacobites at, 1107
PARLIRER, Duties of a, 790
PARSONS, General Samuel H., on Freemasonry in war, 1370
PARTICULAR Substitute, 1283
PARTY, Anti-Masonic, 2039
PARVIN on Mexican Freemasonry, 2188
PARVIN, Theodore S., 1550, 1748, 1806, 1816, 1817, 1822
PASCAL, Blaise, and the Jesuits, 309
PASSED, Accepted, and Made, 1035
PASSED the Chair, 1361, 1392, 1402
PASSED the Chair, Qualification of Royal Arch Degree that candidate, 1385
PASSING,
 Apprentice in 17th century, 698
 Ceremony of, in 17th century in Scotland, 681
 Chair in Bombay Lodge, 2282
 Fellow-Craft, Earliest ceremony of, 1004
 Through fire as ceremony, 2097
PAST and present Degree system of Lodges, 1008
PAST Masters
 Actual and virtual, 1362
 Degree conferred in Master's Lodge, 1393
 Degree of, 1362
 Origin of American, 1399
PATENT, Joseph Cerneau's, 1503
PATENTS to Provincial Grand Masters, 1373
PATRIARCHAL Cross of Charter Oak worn by Grand Commanders of Illinois, 1781
PATRIARCHS, Freemasonry of the, 156
PATRIARCHS, Mysteries an offshoot of Freemasonry of the, 197
PATRON of the Craft, Solomon as, 35
PATRON Saint, Each Gild had, 608
PATRON Saint of French Gild Freemasons, St. Blaise, 712
PATRON Saint of Gild, Annual festival on day of, 609
PATRON Saints of French Gilds, 710
PATRONS and Protectors of Freemasons of Scotland, Lords of Roslin, 671
PATRONS of the Craft, 35
PAYENS, Hugh de, 240
PAYNE, Anderson and Desaguliers, First Book of Constitutions due to, 967
PAYNE, George, Biography of, 899
PAYNE's Code basis of Masonic jurisprudence, 970
PEARSON, Dr. John, Biography of, 338
PECKHAM Supreme Council, 1915
PENNSYLVANIA
 Early Lodges in, 1326
 Early Record of Most Excellent Master's Degree in, 1385
 Encampment, Early, Degrees of, 1810
 Encampment, Ritual of early, 1810
 First Chapters in, 1687
 First Commanderies in, 1809
 First Councils in, 1765
 First Lodges in, 1601
 Gazette, 1325
 Grand Chapter organized, 1689
 Grand Chapter under Grand Lodge of, 1688
 Grand Commandery organized, 1812
 Grand Council organized, 1765
 Grand Encampment of, 1785, 1786, 1810
 Grand Lodge defines jurisdiction of Degrees, 1811
 Grand Lodge organized, 1602
 Grand Royal Arch Chapter under Grand Lodge of, 1376
 Meyer on rituals of Scotland and, 1385
 Order of High Priesthood, 1710
 Royal Arch Masonry of, 1367
 Scottish Rite bodies in, 1950
PENTALPHA, 844, 2162
PENY, Duret, and L'Eveille, 1286
PERE Soubise, Children of, 159
PERFECTING three-degree system, 1047
PERMANENT Councils of High Priesthood, 1711
PERMANENT Lodge called Assembly, 656
PERNAMBUCO, Bishop of, attacks Freemasons, 2225
PERNAMBUCO, Jesuits and Freemasons at, 2225
PERNELTY, Antoine Joseph, Biograph of, 373
PERPETUAL Masters, Irremovable or, 1280
PERSECUTION of Order by Roman Catholic Church, 1347
PERSIA
 First Lodges in, 2287
 Mysteries in, and Temple, 1484
 Mysteries of Mithras in, 187
PERSIANS as Freemasons, 2288
PERU
 First Lodges in, 2231
 Grand Lodge organized, 2233
 Grand National Orient organized, 2232
 Supreme Council organized, 2231
PETER Gower, Pythagore, Pythagoras, and, 93
PETER the Hermit, 231
PETITION to Henry Price for Charter, 1329
PHALLIC symbolism, 915
PHALLIC symbols and Freemasonry, 370
PHARISEES, Sadducees and Essenes, 411
PHILACTERIA, 1065

PHILADELPHIA

- Convention of Inspectors, 1872
- Convention of Knights Templar, 1506
- Council of Knights, 1834
- Council of Knights Kadosh, 1870
- Degrees of early Lodge of Perfection, 1834
- Early Chapter of Royal Arch Masons, 1368
- Early Freemasons, 1327
- First Masonic Lodge, 1327
- Hartford and, Grand Chapter at, 1377
- Knights Templar Convention in 1816 at, 1810
- Lodge, Royal Arch Degree in, 1485
- Moore, John, on Freemasonry in, 1518
- Royal Arch Lodge No. 3, 1384
- St. John's Lodge of, 1326

PHILALETHES, Eugenius, or Thomas Vaughan, 351, 361

PHILIPPINE ISLANDS

- First Commandery in, 1812
- First Council in, 1765
- First Lodges in, 2287
- Grand Lodge organized, 2287
- Scottish Rite bodies in, 1933

PHILIP, Duke of Wharton, Grand Master, 963

PHILIP IV. Pope Clement V. and Jacques de Molay, 270

PHILIPPE Égalité, 1296

PHILLIPS, Erasmus James, Biography of, 2165

PHILO Musicae et Architecturae Societas, Apollini, 934

PHILOSOPHIC Scottish Rite, 2215

PHOENICIA

- Description of, 148
- Giblin, Inhabitants of Gebal in, 169
- Mysteries of Dionysus in, 187

PHOENICIANS

- America visited by, 1313
- Druidism and religion of, 223
- Druids and, Freemasonry and the, 148
- Druids in range of, 226

PHYLACTERIAL, 1193

PICTURE-WRITING, 2070

PICTURE writing in America, 2075

PIEDMONT, Degrees of Grand Lodge of, 2258

PIKE, ALBERT

- Carson and, on Constitutions of 1786, 1836
- Cryptic Degrees, Report on 1725
- Degrees for Women of Freemason's family, 1995
- Grand High Priest of Arkansas, 1636
- Hermetic symbols, 380
- Rite defined, 1349
- Scottish Rite and, 1883, 1887

PILLARS

- Enoch, 421
- Enoch erected two, 154
- Legend of Lamech's Sons and the, 45
- Legends of the, 49
- Seth, 424

PINDAR, Greek poet, praises Mysteries, 188

PINE, John, Engraver of Lists of Lodges from 1723, 972

PISCIS, Vesica, 390, 2100

PLACE of Mark Degree in Royal Arch series, 868

PLATONIST, Thomas Taylor, the, 187

PLAY of "Everyman" suggests monitorial instruction, 1071

PLAYS of the Gilds, 1069

PLESSIS, Peter le Barbier du, 1885

PLINY applies for permission to organize a College of Masons, 522

PLOT's, Robert, account of Masonic customs in 17th Century, 658

PLYMOUTH Colony records of Masonic Marks 1319

POINSETT, Joel R., 2180

POINT within a Circle, 2106

POINTS, 622

POLAND

- First Lodges in, 2261
- Grand Lodge organized, 2261
- Grand Orient organized, 2261
- Lodges Closed by Pope's Bull, 2261
- Lodges, Czar Alexander closed, 2262

POLYCHRONICON, 47, 58, 117

POLYCHRONICON, used by author of Cooke Manuscript, 47

PONTIFICAL Knights, 1449

POPE and Popes,

- Apprentices and other Masons under, 734
- Benedict XIV., Initiation of, 2222
- Clement XII. issues Bull *In eminenti*, 1274
- Creates Corporations of Italian Architects, 734

Freemasons and, 346

From 1088 to 1316, 1479

Issue Bulls to Society of Masons, 734

Lindsay on monopoly in Christian Architecture conceded by, 797

Monopoly in Christian architecture conceded by, to Freemasons of Como, 743

Nomination of candidates for Knights of the Red Cross of Rome and Constantine, 1415

Paley on Freemasons under rule of, 797

Pius II, Enea Silvio de Piccolomini, Biography of, 758

Pius IX., Initiation of, 2222

Polish Lodges Closed by, 2261

Sylvester and geometric science in architecture, 796

Urban on Crusades, 1419

PORFIRIO Diaz, 2185

PORTO RICO,

- Cuba and, Freemasonry in, 2202
- First Commandery in, 1812
- First Lodges in, 2206
- First Scottish Rite Bodies in, 2207
- Independent Grand Lodge organized, 2206
- Scottish Rite Bodies in, 1933

PORTSMOUTH, New Hampshire, Early Freemasonry in, 1329

PORTUGAL,

- First Lodges in, 2262
- Freemasons exiled from, 2263
- Grand Lodge organized, 2263

PORTUGUESE Freemasons, King John V. issues Edict of death against, 2262

POWERS of Nature defied, 2069

POWNALL on origin of Freemasonry, 733

POWNALL's search for Papal Bulls for Traveling Freemasons, 737

- PRAYER**, Scottish Freemasons in 17th century and, 691
PRAYERS and dismissing in Minute-books of Mary's Chapel Incorporation, 692
PRAYERS of Mediaeval Freemasons of England, Wren and Findel on, 693
PREHISTORIC Masonry, 1
PRESTONIAN Work, 1397
PRESTON, Theory of, 131
PRESTON, William, 131
PRESTON William, Biography of, 939
PREVOST, Augustine, 1885
PRICE, Franklin's letters to, 1604
PRIEST and Freemason, Italian King's son educated by, 2257
PRIESTHOOD of Egypt a Gild, 588
PRIESTHOOD, High, Order of, 1705
PRIMITIVE Masonry, 154
PRINCE of Conti, Biography of, 1278
PRINCE Edward Island,
 First Lodges in, 2176
 Grand Lodge organized, 2176
PRINCE Edwin and Assembly at York, 24, 25
PRINCE Hall,
 Associates and, as Lodge without War-rant, 2025
 Grand Lodge, 2026
 Grand Lodge, Tucker on the, 2034
 Initiation, Date of, 2007
 Lodge, Gardner on the, 2009
 Lodges, Hervey on, 2031
 Receives Degrees, 2025
PRINCE Lucien Murat as Grand Master, 1308
PRINCES of Jerusalem,
 Council Degrees and, 1765
 Council of, in South Carolina, 1834
 Select Degree and, 1771
PRINCIPAL Officers of Chapter in Canada West until 1809, 1393
PRINCIPAL Warden and Chief Master of Masons, 1157
PRINCIPAL Warden, Lord Warden-General or General Warden, 683
PRINCIPLES of Freemasonry taught by King Solomon, 136
PRISCUS, Lucius Tarquinius, Biography of, 533
PRITCHARD, Samuel, 980
PRITCHARD, Samuel, and the book "Masonry Dissected," 93
PRIVATE Lodge at York, 1126
PRIVATE Lodge of Masons, 1232
PROCESSION of Freemasons to Church ridiculed by Tory poet, 1569
PROFANE, Meaning of, 788
PROMULGATION, Lodge of, 2131
PROOF that modern Freemasonry descends from Roman Colleges, 789
PROTECTOR of Masons in Scotland, William St. Clair resigns as, 1173
PROTESTANT character of English Manuscripts, 41
PROTESTANT, Dowland Manuscript, in type, 115
PROTESTANT influence on Old Charges, 33
PROVINCIAL Grand Lodges,
 Bahama Islands, 2210
 Barbadoes, 2212
PROVINCIAL Grand Lodges
 Bengal, 2272
 Bermudas, 2211
 Eastern India, 2284
 France, 1301
 Frankfort, 2248
 Leeward Islands, 2212
 Madras, 2281
 Montreal, 2171
 New York, 1593
 Quebec, 2171
 Royal Order, 1963
 South Carolina, 1609
 System, Gardner on, 2009
 Upper Canada, 2173
 Western India, 2284
 Windward Islands, 2212
PROVINCIAL Grand Masters,
 John Hammerton for South Carolina, 1329, 1609
 India, 2284
 Patents to, 1373
 South America, Randolph Took as, 2221
 South Carolina, Hammerton's Deputation as, 1567
 Southern District of North America, 1538
PROVINCIAL Mother Lodge at Havana, 2204
PRUSSIA, Grand Lodge of, at Berlin, 2252
PRUSSIA, Initiation of Frederick of, 2242
PRUSSIAN States, Grand National Mother Lodge of, 2253
PUBLIC policies of Mexican Craft, 2180
PUBLIC Worship, 2068
PUNJAUB, District Grand Lodge of, 2280
PURE Freemasonry, 155
PURE Freemasonry of antiquity, 138
PURIFICATION, 2096
PURIFICATION by Water, Fire, or Air, 297
PURIFICATION by Water, or Lustration, 190
PYRAMID builders, Marks used by, 848
PYTHAGORAS,
 Biography of, 388
 Britain and, 227
 Eureka of, 2102
 Freemasonry and, 382
 Manuscripts and, 52, 127
 Pythagore, and Peter Gower, 93
 System of, 2101
 Teachings of, 2102
PYTHAGORE, Pythagoras, and Peter Gower, 93
PYTHAGOREAN philosophy of Monad and Duad, 2113
PYTHAGOREAN symbols, 390
PYTHAGOREAN triangle, 2103

Q

- QUALIFICATIONS**
 Knights of the Red Cross of Rome and Constantine, 1422
 Order of High Priesthood, 1710
 Royal Arch Degree that candidate Passed the Chair, 1385
QUARTERLY COMMUNICATIONS
 Fraternity, 932
 Grand Lodge of England, 962
 Officers, 623
QUEBEC
 First Lodges in, 2169

QUEBEC

- Grand Lodge of Canada in Province of, 2174
- Grand Lodge organized, 2170, 2172, 2174
- Knights of Malta at, early in 17th century, 1463
- Provincial Grand Lodge organized, 2171
- QUEEN Elizabeth breaks up annual Grand Lodge at York, 1123
- QUEENSLAND
 - First Lodges in, 2299
 - Grand Lodge organized, 2299
- QUIETISM, 1345
- QUORUM of Royal Arch Masons, 1394

R

RADCLIFFE, Charles, 1093

RAGON

- Credits invention of Degrees to Elias Ashmole, 1021
- Discusses Ashmole, 288
- Jean Baptiste Marie, Biography of, 373
- "RAISED," Early use of the word, 1068
- RAISING of the Master Builder, 147
- RAISING of the Widow's Son, 145

RAMSAY

- Andrew Michael, 256, 284
- Andrew Michael, Biography of, 1345
- Chetwode Crawley raises doubt of, being a Freemason, 278
- Chevalier, 129, 1209
- Chevalier Michael, and Templarism, 260
- Enoch and, 425
- Mackey and Crawley differ about, 292
- Oration not specific about High Degree, 278
- Rite of, 1281, 1349
- Royal Arch Degree and, Oliver on, 1357
- Royal Arch Degree before, Woodford on 1353
- Synonym for advocates of advanced Degrees, 1348

RANULPH Higden, 47

RANULPH Higden, Polychronicon, 58

RATISBON, Grand Lodge organized, 2253

RAVENSCROFT traces early building Gilds to modern Masonic Lodges, 745

RAWLINSON, Richard, Biography of, 394

RAYMOND

- Controversy in Supreme Council, 1905
- Edward A., 1888, 1904
- Hays and, Councils unite, 1908

REBOLD

- Architecture under Charlemagne, 747
- Finds Freemasonry in Roman Colleges of Artificers, 200
- Four Lodges at Paris in 1732, 1111
- Theory of honorary membership and Lodge growth in France, 718

RECOVERED Word, Symbolism of a, 1351

RECOGNITION

- Ceremonies of, among Gild Craftsmen, 1317
- Early signs of, 731
- Freemasons, mode of, in 12th century, 1000
- RECONCILIATION, Lodge of, 144
- RECTIFIED Scottish Helvetic Directory of Geneva, 2269

RECORDS

- Fifteenth Century, of Craft in Scotland, 668
- Freemasons, of Edward IV., 15th century, 123
- Old, 13

RECTOR Fabricae and Lapidaria, 777

RED and Blue Masons, 996

RED CROSS

- Badge of Profession, 231
- Banner, 1437
- Constantine, 1399
- Degree, American, Origin of, 1399
- Degree, English, 1399
- Holy Sepulcher, and St. John, Orders of, 1422
- Rome and Constantine, Knights of the, Qualifications, 1422

RED ribbons, Wearing of, in Lodges, 2273

REGALIA and uniform of Knights Templar of United States, 1514

REGIUS

- Halliwell Manuscript or, 15, 26, 623
- Manuscript, Roman Catholic influence on, 32

Manuscript, Tower of Babel mentions, 55

Poem mentions Lodge, 643

REGISTER of Scottish Rite in 1802 at Charleston, 1847

REGISTERING of Mark in Scotland, 855

REGLEMENTS sur les Arts et Metiers, 17

REGULAR Lodges, 1335

REGULATION of Apprentices in London, 623

REGULATIONS

Anderson's, for Lodges at London and Westminster, 969

Apprentices in Strasburg Constitutions, 792

Gild Freemasons, Stonecutters, Plaisterers, and Mortar Mixers of France, 712

Holy Royal Arch Chapter of Atholl Grand Lodge, 1360

Strasburg Stonecutters, 755

REINESIUS, Thomas, Biography of, 526

RELATION of Women to Freemasonry, 689

RELIGION

- Craft Gilds and, 603
- Druids, 218
- Fraternities and, in French Gilds, 710
- Freemasons, 33
- Operative Freemasonry and, 991
- Science of architecture and, 749
- Spirit of, in all Gilds, 615

RELIGIOUS persecutions of Freemasons, 2202

RELIGIOUS system of Egyptians, Science of Geometry and, 76

RELIGIOUS test of belief in God, 33

REMOTE cause of transition from Operative to Speculative Freemasonry, 897

RENARD, Georges, on the Gild development of Freemasonry, 557

RENSSELAER, Killian H. Van, 1914

RESENTMENT over changes made by Speculative system, 1207

RESTRICTIONS on Temporary Lodges, 656

RESURRECTION, Death and, of Bacchus and Dionysus, 181

RESURRECTION, Death and, dramatized by the Church, 1071

- REVERE**, Paul, 1885, 2019, 2021, 2023
REV. George Oliver, Biography of, 939
REV. Thaddeus M. Harris, Biography of, 876
REVIVAL, 11
REZON, Ahiman, Meaning of, 432
RHODE ISLAND,
 First Chapters in, 1689
 First Commanderies in, 1813
 First Commanderies in Massachusetts and, 1791
 First Councils in, 1766
 First Lodges in, 1606
 Grand Chapter organized, 1689
 Grand Commandery of Massachusetts and, organized, 1794
 Grand Council organized, 1766
 Grand Encampment of Massachusetts and, 1791
 Grand Lodge organized, 1608
 Jews and early Freemasonry in, 1320
 Royal Arch Masonry in, 1380
 St. John's Commandery of, 1813
 Scottish Rite bodies in, 1952
RIBBONS of Scot and Elect, 2273
RICHARD Carlile, 167
RICHARD the Lionhearted, 234
RICHTER, Sigmund, or Sincerus Renatus, 375
RICO, Porto, Grand Lodge organized, 2208
RIGANISCHE, Riganse, Rigaische, 808
RIGANSE, 809
RIGHT of Lodges to confer Royal Arch Degree, 1360
RIGHT Worshipful Lodge of Masters, 1567
RIHT Gedyldan, 595
Rio Grande do Sul, Grand Orient of, 2226
RITE,
 American, 2127
 American, Webb as founder of, 1400
 Circumambulation, 2120
 Ecosais in America, Degrees of the, 1378
 Francais or French Rite, 1302
 General Albert Pike defines, 1349
 Memphis, 2259
 Operative, of initiation, 994
 Orgies of Mithras, 2068
 Perfection, 1828
 Ramsay, 1281, 1349
 Religious, Ablution, Lustration, or cleansing by water as a, 190
 Strict Observance, Baron von Hund and, 262, 275
 Swedish, 2268
 Swiss Rectified, 2269
RISES,
 Bacchus in Britain, 219
 Dramatic, in the Mysteries, 189
 Masonry without Warrant of Constitution, 652
 Osiris and Isis, 76
 Secret, known as Mysteries, 155
RITUAL,
 Brazilian Lodges, 2226
 Changes in, 1183
 Differences in early, of Royal Arch Degree in America, 1380
 Dunkerley's, of Royal Arch Degree, 1364
 Early French, defines object of Freemasonry, 1273
RITUAL,
 Early Pennsylvania Encampment, 1810
 Early, of Royal Arch Masonry, 1377, 1389
 Early, of Speculative Freemasonry, 977
 First, of the Mark Degree, 874
 Grotto, 1987
 Mark Freemasonry, 880
 Masonic, Evolution of, 1011
 Master's Degree, 1340
 Mediterranean Pass, 1707
 Mexico, 2190
 Ohio, Chamberlain, for Order of High Priesthood, 1712
 Old, of Fellow-Craft Degree, 2109
 Oldest York, 987
 Operative Freemasons, 987
 Operative, practiced by Grand Lodge, 994
 Order of High Priesthood, 1712
 Order of High Priesthood, Duncan on, 1713
 Order of High Priesthood in Arkansas, 1712
 Primitive, of Speculative Freemasons, Analysis of, 979
 Revised by Nettelblatt, 2252
 Royal Arch Degree practiced by St. Andrew's Chapter of Boston, 1379
 Royal Order of Scotland, 809
 Schroeder, 2250
 Scotland and Pennsylvania, Charles E. Meyer on, 1385
 Shrine, 1973
 Society of Operative Freemasons, 660
 Stability Lodge of Instruction, 2132
 Templar, 1483, 1791, 1792
 Templar Degree, 1483
 Templar, of United States, 1513
 Third Degree, Clark on, 1021
 Warvelle on, of Order of High Priesthood, 1713
 Washing as the first step of a religious, 190
ROBERT Constitutions, 107
ROBERT de Lusarches, builder of Cathedral at Amiens, 728
ROBERT Plot on Masonic customs in 17th century, 658
ROBERT'S Manuscript, 111
ROBES and veils, Early mention of, in American Chapter, 1644
ROBIN, Abbé, on ancient and modern initiations, 199
ROBISON on Dionysiads, 179
ROBISON, Prof. John, Biography of, 175
ROETTERS de Montaleau elected Grand Master of France, 1303
RÖHEN Stein, 823, 826
ROMAN art by Vitruvius and by Pliny, Geometrical proportions of Gothic Churches follow principles of, 800
ROMAN Basilica, Churches in Italy, Gaul and Britain imitate, 742
ROMAN Builders, Wylie on, teaching Freemasonry, 664
ROMAN CATHOLIC CHURCH
 Attacks, Coustos suffering from, 2262
 Attempts to crush Craft in Austria, 2236
 Bishop attacks Freemasons in Buenos Ayres, 2222

ROMAN CATHOLIC CHURCH

- Cuba and, 2203
- English and French Craftsmen and, 719
- Freemasons of Brasil and, 2225
- Freemasonry in Texas and, 1611
- French Compagnonnage condemned by, 1317
- Gilds, 625
- Halliwell poem and, 115
- Influence on Regius Manuscript, 32
- Inquisition of, attacks Freemasons at Malta, 1447
- Inquisition of, tortures Freemasons, 2263
- Lodges held on ships at anchor to escape scourge of, 2263
- Masonic book burned by, 1347
- Mexican Freemasonry and, 2180
- Persecution of Order by, 1347
- Spirit of the German Statutes, 41

ROMAN College of Artificers dedicate a temple in Britain, 562

ROMAN College compared with modern Lodge, 503

ROMAN COLLEGES

- Admitted Non-operatives, 504
- Artificers of, 202, 497
- Artificers of, in Provinces, 529
- Artificers of, Rebold finds Freemasonry in, 200
- Collegia Artificum or, 120
- Customs of the, 702
- Freemasons of, linked with Saxon Builders, 587
- Gilds as successors of, 591
- Gilds of Gaul and the, 700
- Growth of the, 515

ROMAN Craftsmen, Customs of, 526

ROMAN influence in Saxon architecture, Sir Christopher Wren on, 586

ROMANS, Arithmetic among, 2106

ROME

- Customs of the Craft Gilds of, 702
- Freemasonry brought to, 127
- Jacobite Lodge at, 2258
- Popes of, from 1088 to 1316, 1479

Root describes basis of Grotto, 1985

ROSE CROIX

- Degree, Hermetic origin of, 375
- Degree, Symbols of, 378
- Degrees, Royal Arch, Knight Templar and, in Irish Lodges, 1484
- Preaches doctrine of Jesus, 1435,

ROSENBAUM, Morris, on Third Degree, 1030

ROSENCREUTZ, Christian, 352

ROSICRUCIAN and Masonic systems, Ossian H. Lang on, 381

ROSICRUCIANISM of the High Degrees, 373

ROSICRUCIANS

- Freemasons and, 350
- Freemasons and, Sloane on, 369
- Order of Golden, 376

ROSLIN, Sinclairs of, 671

ROSY Cross, 1954

ROUMANIA

- First Lodges in, 2264
- National Grand Lodge of, 2264

ROYAL Arch,

Degree, 1699, 1184

ROYAL Arch,

- Degree in America, Differences in early rituals of, 1380
- Degree in American Lodges, 1361
- Degree conferred in Lodges, 1359
- Degree conferred in Lodges of United States under Master's Warrant, 1401
- Degree conferred in Master's Lodges, 1388
- Degree, Dermott's connection with, 1197
- Degree, Dunckerley not inventor of, 1363
- Degree, Dunckerley's ritual of, 1364
- Degree, Earliest Minute of, 1365
- Degree, Earliest Minute among Antients, 1360
- Degree, Earliest records of, 1198
- Degree, English, 2134
- Degree, Grand Lodge of Scotland refused to accept, 1366
- Degree, Hughan on origin of, 1354
- Degree in Connecticut, 1386
- Degree in New York, 1378
- Degree in Philadelphia Lodge, 1485
- Degree in Southern United States, 1387
- Degree, Master's Lodges conferred, 1393
- Degree of Royal and Select Master before, 1410
- Degree, Oliver on Ramsay and, 1357
- Degree, Oliver's sources for, 1359
- Degree practised by Antient Masons, 1359
- Degree, Qualification for, 1385
- Degree, Right of Lodges to confer, 1360
- Degree, Ritual of, 1379
- Degree, Stirling Antient Lodge and, 1365
- Degree as supplement to Third Degree, 1359
- Degree, Templar Encampment Charters authorizing, 1366
- Degree in Virginia, 1385
- Degree, Webb's, 1708
- Degree, Woodford claimed, before Ramsay, 1353
- Degree added to York system, 1148
- Dermott's, 1351, 1367
- Dublin, 1399
- English, 1399
- Encampments, Excellent, Super-excellent, 1484
- Encampment officers, 1644
- English and American officers, 1639
- English, Fabrication of the, 1342
- Freemasonry in America, 1633
- Freemasons acting without Warrant, 1384
- Freemasons, Early, in Dublin, 1357
- Holy, Supreme Order of, 1186
- Knight Templar and, Degrees of, in Massachusetts, 1485
- Knight Templar, and Rose Croix Degrees in Irish Lodges, 1484
- Knights Templar and, Early American Diploma of, 1492
- Lodge of Boston, 1668
- Lodge, Independent, of New York, 1378
- Lodge No. 3, Philadelphia, 1384
- Mason, Cross made, 1770
- Mason granted second initiation, 1385
- Masonry, Dassigny on, 1354
- Masonry, Early ritual of, 1389

ROYAL ARCH,

- Masonry under General Grand Chapter, 1398
- Masonry, Introduction of, into America, 1367
- Masonry in Massachusetts, 1379
- Masonry in Pennsylvania, 1367
- Masonry in Rhode Island, 1380
- Masonry in York, Early, 1356
- Masons, Early Chapter of, 1368
- Masons, General Grand Chapter, for six Northern States of America, 1408
- Masons, Quorum of, 1394
- Officers and their duties in early Chapters, 1638
- Origin of the, 1339
- Rituals, Early, 1377
- Select Degree before, 1771
- Series, Place of Mark Degree in, 868
- Solomon, 1209, 1211, 1385
- Substitutes in, 1699
- Third Degree and the, 192, 1212
- Word, True Master's or, 1341

ROYAL Arch Chapter,

- Connecticut, Duties in 1792 of officers of, 1386
- Early, of New England, 1486
- Early officers of, 1391
- Grand, attached to Grand Lodge of Louisiana, 1559
- Grand, under Grand Lodge of Pennsylvania, 1376
- Grand, for the Northern States of America, 1406
- Holy, Regulations for, of Atholl Grand Lodge, 1360
- Officers in 1793 of, in America, 1380
- Origin of, Charles W. Moore on, 1352
- Records Mark Masons and Mark Masters in 1769, 696
- St. Andrew's, at Boston, 1484
- Supreme Grand, of Scotland, 1366
- Supreme Grand, in Virginia, 1378
- Warrant of Lodge granted for use of, 1388

ROYAL Ark,

- Master, 1392
- Royal Master and, 1392

ROYAL Degree,

- As part of the Select, 1739
- As preparatory ceremony, 1739

ROYAL Grand Lodge of H. D. M., 1448**ROYAL Master,**

- Ark Master or Noachite and, 1719
- Degree, Drummond on Eckel and, 1719

ROYAL Master,

- Royal Ark and, 1392
- Select Master and, in Encampment Degrees, 1810

ROYAL and Select,

- Degrees and Philip P. Eckel, 1717
- Degrees, Control of, by Eckel and Niles, 1718
- Master, Councils erected by Cross, 1718
- Master, Degrees of, 1715
- Master, Degrees of, before Royal Arch, 1410
- Masters, Grand Chapters and the Degrees of, 1724

ROYAL Order

- America and the, 1959
- Antiquity of the, 1970
- Edinburgh and the, 1961
- England and the, 1959
- France and the, 1962
- France changes to Masonic Order, 1301
- Freemasonry and the Statutes in France, 1294
- Heredom, 272
- Historical basis of, 1970
- Holland and the, 1960
- Provincial Grand Lodges of, 1963
- Scotland and the, 273, 295, 1954
- Scotland, Degrees of, 1956
- Scotland, Earliest Chapters, 1959
- Scotland, Ritual of, 809
- Spain and the, 1963
- Symbolism of, 1970
- Virginia in 1752, 1959
- United States and the, 1964

ROYAL Society and Freemasonry, 319

- Rugg on Grand Encampment, Henry W. 1512

RULES

- Early Scottish Freemasons, 677
- Gilds, 607
- Grand Lodge of France, 1293
- Grand Lodge at York, 1131
- Latin Kingdom of Palestine, 1479
- London Companies, 623
- Traveling Freemasons from Como, 744

RUSSIA

- First Lodges in, 2264
- Grand Lodge Astrea, organized, 2265
- Grand Lodge Vladimar organized, 2265
- Grand Master Kuschelery of, invites disaster, 2265
- National Grand Lodge organized, 2265
- RUSSIAN Edict permanently closes Lodges, 2266

RUSSIAN Emperors Paul and Alexander reputed Freemasons, 2265

- RYLAND's proof of Ashmole's initiation in a Speculative Lodge, 657

S**SABIANISM, 138, 511****SABAISM, or Worship of Sun, Moon and Stars, 138****SADDUCEES, Pharisees and Essenes, 411****SAINT, Patron, Each Gild had, 608****SAINT, Patron, of Gild, Annual festival on day of, 609****SAINTS John, as patrons of Craft, 35****SAMMES on Mysteries of Cabiric rites, 2120****SAMOTHRACE had Mysteries of Cabiri, 187****SAMUEL Hemming, Dr., 144****SAMUEL Pritchard, 980****SAMUEL Pritchard, and the Book, "Masonry Dissected", 93****SANDWICH Islands, First Lodges in, 2302****SANS Culottes, 1303****SAN SALVADOR****First Lodges in, 2219****Grand Lodge Cuscatlan de, 2219****SANTO DOMINGO****Freemasonry in, 2216**

SANTO DOMINGO

- Grand Orient organized, 2217
- Independent National Grand Lodge of, 2218

SARACENIC building art and Freemasons, 266

SARACENIC style or Gothic, 814

SASKATCHEWAN

- First Lodges in, 2177
- Grand Lodge organized, 2177

SAVANNAH, King Solomon's Lodge at, 1519

SAWYER, Col. Edward, 2044

SAXON Architecture, Sir Christopher Wren on Roman influence in, 586

SAXON

- Builders, Freemasons of Roman Colleges and, 587

Gild to, meant a Fraternity, 588

Gilds, Antiquity of the, 593

Heptarchy, Freemasonry during, 132

Norman and, Craft Gilds and, 607

SAXONY, National Grand Lodge of, 2252

SCARLET Apron, 1569

SCARLET Aprons of early Freemasons, 1393

SCHAW

King's Master of Work, 682

Masonic status in Scotland, 1157

Not an Operative Mason, 673

Principal Warden and Chief Master of Masons, 682

Statutes earliest Constitutions of Scottish Freemasonry, 676

Statutes fix fees for Fellow-Crafts and Apprentices, 1004

Statutes, and early English Constitutions, 679

Statutes of, 1598, required Fellow Craft's name and Mark registered in Lodge, 697

SCHLEGEL on Gothic architecture, 766

SCHMETTAT, Count von, 1839

SCHÖEPFLIN, on Freemasons of Strasburg, 761

SCHOOL of Craftsmen at Como, 732

SCHROEDER, Friedrich, Biography of, 2250

SCHROEDER ritual, 2250

SCHULTZ, Edward Thomas, Biography of, 1786

SCIENCE

Architecture, religion and, 749

Art and, Greek Empire sends, to West, 733

Freemasonry as, Euclid and, 54

Freemasonry as, Oliver's Theory of, 153

Geometry as, connected with religious system of Egyptians, 76

Symbolism as, 43

Symbolism as, Freemasons of Lombardy used, 743

Symbols as, Origin of the, 2074

Scot and Elect, Ribbons of, 2273

Scot and Lot, 610

SCOTLAND

Ceremony of Passing in 17th century, 681

Charter issued by Deacons, Masters, and Freemen, 671

D'Aumont and Freemasonry, 274

Deacons authorized to regulate Crafts, 669

Deacon or Master-man, 669

Desaguliers and Three-degree system, 1063

Earliest record of Mark Degree, 865

Early customs of the Craft, 676

SCOTLAND

Early Freemasonry in, 663

Electing first Grand Master, 1170

Fellow Craft provides Lodge with Gloves, 685

Freemasons and public authorities, 675

Freemasons from Strassburg in 12th century, 668

Grand Lodge, and Mark Master, 1955

Grand Lodge elected William St. Clair as Grand Master, 675

Grand Lodge recognized only three Degrees, 1263

Grand Lodges refused to accept Royal Arch Degrees, 1366

Grand Master title not recognized until 1731, 673

Hereditary Grand Masters, 671, 1162

Lodge at Kilwinning in 1236, 261

Masons and Hammermen, 1160

Mother Lodge of, 1153

Organizations of Grand Lodge, 1152

Patrons and protectors of Freemasons, Lords of Roslin as, 671

Pennsylvania and, Meyer on rituals of, 1385

Records in 15th century of Craft, 668

Registering of the Mark, 855

Relation of women to Freemasonry, 689

Ritual of the Royal Order, 809

Royal Order of, 273, 295, 1954

Schaw's Masonic status, 1157

Squaremen, 684

St. Clairs and Grand Mastership, 128

St. John's Masonry, 863

Supreme Encampment of Masonic Knights Templar, 1453

Supreme Grand Royal Arch Chapter, 1366

Templarism, 1465

Third Degree, 1067

Widows and daughters of Freemen Masons, 690

William St. Clair resigns as Protector of Masons, 1173

Wylie on Roman builders teaching Freemasonry in, 664

York and, Godfrey Higgins traces Masons to Druids and to, 224

SCOTS

Freemasons, 1837

Lodges, 1837

Master, 1838

SCOTTISH

Apprentices, Mark given, 854

Burghs, Wardens of, 669

English and American Lodges in China, 2290

Freemasonry, England influenced, 667

Freemasonry, Schaw Statutes as, earliest Constitutions of, 676

Freemasons, 1302

Freemasons, Apprentices among, 677

Freemasons, Customs of, in 17th century, 681

Freemasons, English Degrees and, 1166

Freemasons, Rules of early, 677

Freemasons in 17th century open Lodge with prayer, 691

SCOTTISH

- Lodges have original Minutes from 16th century, 668
- Lodges, Non-operative in, 688
- Masonic history, Lyon corrects Anderson and Brewster on, 668
- Masons, Initiation among, 684
- Philosophic Rite, 1839
- Statutes of 1598 and, Masonic banquets, 685
- Symbolic, Rite Grand Lodge of France, 1310
- Templars, 269
- Templars, Deucher Grand Master of, 1466
- SCOTTISH RITE**
 - Ancient and Accepted, 1825
 - Degrees surrendered by, 1901
 - Early history of, 1825
 - First, Bodies in Porto Rico, 2207
 - Frederick the Great and, 1829
 - Legal aspect of Constitutions of, 1836
 - Mark Degree and, 862
 - Mexico and, 2179
 - Philosophic, 2215
 - Register, in 1802 at Charleston, 1847
 - United States and the, 1870
 - Yates on laws, objects, and history, 1888
- SCOTTISH Rite bodies**
 - Alabama, 1917
 - Alaska, 1918
 - Arizona, 1918
 - Arkansas, 1918
 - Army, 1919
 - Canal Zone, 1921
 - China, 1921
 - Colorado, 1921
 - Connecticut, 1939
 - District of Columbia, 1922
 - Florida, 1922
 - Georgia, 1923
 - Hawaii, 1923
 - Idaho, 1924
 - Illinois, 1940
 - Indiana, 1941
 - Iowa, 1924
 - Japan, 1925
 - Kansas, 1925
 - Kentucky, 1926
 - Louisiana, 1927
 - Maine, 1942
 - Maryland, 1927
 - Massachusetts, 1943
 - Michigan, 1944
 - Minnesota, 1927
 - Mississippi, 1928
 - Missouri, 1929
 - Montana, 1929
 - Nebraska, 1930
 - Nevada, 1930
 - New Hampshire, 1945
 - New Jersey, 1946
 - New Mexico, 1931
 - North Carolina, 1920, 1931
 - North Dakota, 1932
 - Ohio, 1949
 - Oklahoma, 1932
 - Oregon, 1933
 - Pennsylvania, 1950

SCOTTISH Rite Bodies

- Philippine Islands, 1933
- Porto Rico, 1933
- Rhode Island, 1952
- South Carolina, 1919, 1934
- South Dakota, 1935
- Tennessee, 1935
- Texas, 1936
- Utah, 1936
- Vermont, 1952
- Virginia, 1937
- Washington, 1937
- West Virginia, 1938
- Wisconsin, 1953
- Wyoming, 1939
- SEAL of Solomon, 844
- SECEDING Masons in Morgan period, 2054
- SECOND Degree, Mark Work in, 879
- SECRECY of Gilds, 615
- SECRECY, Oath of, 648
- SECRET**,
 - Mediæval Freemasons, 840
 - Rites, known as Mysteries, 155
 - Societies entered through tests, 186
 - Societies known as Mysteries, 187
 - Society, Mediæval Freemasons a, 787
- SECRETS**,
 - Building, of Freemasons, 797
 - Concealed beneath symbols and allegories, 916
 - Geometrical, of the Freemasons, 44
 - Mason word and its, 684
 - Mediæval Freemasonry and its, 647, 794
 - Mediæval Freemasons, Michelet on, 798
 - Stonemason's, Findel on, 800
- SECRET Vault**,
 - Freemasonry of the, 1715
 - Oliver on legend of, 1729
 - Symbolism of the, 1730
- SELECT**,
 - Degree, 1381
 - Degree, Dove on the, 1716
 - Degree in Chapters, 1771
 - Degree and Grand Chapter of Maryland, 1720
 - Degree Independent of Grand Chapter, 1770
 - Degree, Niles on the, 1716
 - Degree and Philip P. Eckel, 1717
 - Degree and Princes of Jerusalem, 1771
 - Degree before Royal Arch, 1771
 - Degree worked in Chapters, 1723
 - Mason, Maryland report on Degree of, 1740
 - Masons at Baltimore, Grand Council of, 1721
 - Masons of Twenty-seven, 1719
 - Master, Age of Degree of, 1716
 - Master, Degrees of Royal and, before Royal Arch, 1410
 - Master, Royal Master and, in Encampment Degrees, 1810
 - Masters, Chapters meet as, 1752
 - Masters Council, Warrant by Cotton for, 1770
 - Masters, Degrees of Royal and, 1715
 - Masters, First permanent body of, 1770
 - Most Excellent Degree, 1752

SELECT,

Royal Degree as a part of, 1739

SEPARATION of Speculative and Operative, 895

SERBIA,

First Lodges in, 2266

Supreme Council organized, 2266

SERPENT symbol, 2070

SETH, Pillars of, 424

SETH and the sons of Light, 154

SETHAS, Abbe Terrasson's, shows initiation

of Egyptian Prince in Mysteries, 201

SEVEN liberal arts and sciences, 41

SEVENTEENTH Century,

Candidates presented with Gloves in, 658

Customs of Craft in, 649, 660

Masonic ceremonies in, 661

Non-Masons at initiations in, 653

Robert Plot on Masonic customs in, 658

SEYMOUR, Harry J., 1909, 1914

SHAW statutes, 1155

SHELDON, John, 2044

SHEM, Ham and Japhet, 155

SHIELD of David, 844

SHINAR and Assyria, Freemasonry in, 125

SHIPMEN's Gild, 615, 617

SHRINE, Mystic,

Abroad, Florence's letter on, 1976

Ancient Arabic Order Nobles of the, 1973

First Temple in Mexico, 2188

First Temple of, 1973

First thirty Nobles of the, 1979

Imperial Grand Council of, 1973

McGee on early history of, 1978

Origin of, 1973

Poetical inspiration for, 1984

Ritual of, 1973

SIDNEY Smith, Hope, Paley and Willis, on

uniformity of Masonic architecture, 740

SIDON and Tyre, 148

SIGNS,

Emblems, symbols, and tokens, 2066

Recognition, Early, 731

Tokens and, Robison says Dionysiacs

used many, 179

SIMILARITIES between ancient Mysteries and

Freemasonry, 204

SINCLAIR and St. Clair, 1162

SINCLAIRS of Roslin, 671

SIR Christopher Wren,

Architecture brought into Europe by

Crusaders, 814

Freemason, 1219

Grand Master, 927

Lodge of Antiquity under patronage of,

1223

Master of St. Paul's Lodge, 934

Papal authority to Freemasons, 734

Parentalia describes housing of English

Freemasons, 754

SIR Thomas Gascoigne, Biography of, 1148

SIR William Sidney Smith and the Knights

Templar, 1467

SLOANE Manuscript,

Catechism of Operative Freemasons and,

978

Compared with Harleian and Dowland, 38

Era of, 1022

SLOANE

Methods of Masonic recognition, 1023

No. 3323, 15

No. 3329, 659

No. 3848, 15, 38

Oath in, 1025

SLOANE on Rosicrucians and Freemasons, 369

SMITH, Rev. Haskett, says Druses descend

from builders of Solomon's Temple, 250

SMITHS, Charity in the Gild of, 600

SMITHS of Chesterfield, Gild of, 600

SOCIAL and Craft Gilds, 601

SOCIETA della Cucchiara or Society of Trowel,

408

SOCIETIES, Secret, entered through tests, 186

SOCIETIES, Secret, known as Mysteries, 187

SOCIETY of Architects, Legend of, at Solo-

mon's Temple, 80

SOCIETY Islands, First Lodges in, 2303

SOCIETY of the Trowel, 545

SOCINIANS and Freemasonry, 405

SODALITY of builders at Tyre, 182

SOFIS system of initiation, 254

SOFISM or doctrine of the Sofis, 254

SOLDIERS of the Temple of Solomon, 1464

SOLOMON,

Buah, 1872

Children of, 159

David and, 34

Dowland manuscript and Temple of, 161

Freemasonry at Temple of, 136, 1017

Freemasonry of middle ages and, 83

Freemasonry of, and religious thought,

141

Freemasons of, traveled from Jerusalem,

142

Grand Master, 165

Head of Freemasons at Temple, 87

Hiram of Tyre, Hiram Abif and, 163

Hutchinson's theory of, 142

King of Israel, as first Grand Master, 66

King of Israel, and Freemasonry, 158

King of Israel, aided by Hiram, King of

Tyre, 77

Name oft selected to "point the moral," 84

Nimrod or, as first Grand Master, 63

Organizes Freemasonry, 164

Patron of Craft in England, 35

Principles of Freemasonry taught by, 136

Royal Arch of, 1209, 1211

Seal of, 844

Soldiers of Temple of, 1464

SOLOMONIC legend in Third Degree, 918

SOLOMON, Temple of

Cradle of the Order, 172

Freemasonry at, 146

Hutchinson on, 141

Mount Moriah and, 2128

Rev. Haskett Smith says Druses descend

from builders of, 250

Third Degree at, 146

True Craftsmen were proved at, 162

So mote it be, 29

SONS of Light, Seth and the, 154

SONS of Noah, or Noachidae, 62

SOPHOCLES, Poet of Athens, quoted on

Mysteries, 188

SOUL, Unity of God and Immortality of, 192

SOUTH America,
 Freemasonry in, 2221
 Randolph Took as Provincial Grand Master, 2221

SOUTH Australia,
 First Lodges in, 2298
 Grand Lodge, organized, 2298

SOUTH Carolina,
 Beaufort Encampment of, 1490
 Council of Princes of Jerusalem, 1834
 Early Freemasonry, 1329
 Encampment, 1487
 Encampment meets La Fayette, 1489
 First Chapters in, 1690
 First Councils in, 1766
 First Lodges in, 1608
 Grand Chapter organized, 1690
 Grand Commandery organized, 1815
 Grand Council reorganized, 1766
 Grand Encampment organized, 1814
 Grand Lodges united as Grand Lodge of Ancient Freemasons, 1610
 Hammerton's Deputation, 1567
 John Hammerton, Provincial Grand Master, 1329
 Knight Templar certificate of 1782, 1813
 LaFayette in, 1814
 Provincial Grand Lodge organized, 1609
 Scottish Rite bodies in, 1919, 1934
 Sublime Grand Lodge of Perfection, 1834

SOUTH Dakota,
 First Chapters in, 1691
 First Commanderies in, 1816
 First Councils in, 1766
 First Lodges in, 1530
 Grand Chapter organized, 1640, 1691
 Grand Commandery organized, 1816
 Grand Council organized, 1767
 Grand Lodge organized, 1531
 Scottish Rite Bodies in, 1935

SOUTHERN Jurisdiction, Subordinate bodies in, 1917

SOUTHERN Supreme Council, Jurisdiction of, 1877

SOVEREIGN Council of Knights of the East, 1844

SOVEREIGN Grand Consistory, 1502, 1505, 1509

SOVEREIGN Grand Master, 1290

SOVEREIGN Master of Boston Encampment, 1792

SOVEREIGN of Sovereigns, 1891

SOVEREIGNS of Masonry, 1873

SOVEREIGN Sublime Prince of Royal Secret, 1832

SPAIN,

First Lodges in, 2266
 Freemasons hanged without trial, 2267
 Grand Orient organized in dungeons of Inquisition, 2267
 Royal Order in, 1963

SPANISH Edict sentences Craftsmen to death without trial, 2266

SPECULATIVE,

Institution founded on Operative art, Freemasonry a, 744
 Lodge, Ryland's proof of Ashmole's initiation in, 657

SPECULATIVE

Masonry, 11

Masonry, Laurance Oliphant on Druses, compares their ritual and, 251
 Operative and, Separation of, 895
 Philosophy and the Temple, 2130
 Science, Trade of Builder or Mason, art of Geometry and, 102
 System, Resentment over changes made by, 1207

SPECULATIVE Freemasonry,

About 1450, 891
 Change from Operative to, 882
 Death of Operative and birth of, 1073
 England and, Early years, 952
 Introduction to France, 1088
 Numerical symbolism of, 982
 Philosophical, 2129
 Remote causes of change from Operative to, 897
 Structure and Operative Freemasonry is foundation, 721
 Successor of Operative system, 79
 Symbolism of modern, suggested by Legend of Craft, 81
 Temple as the basic symbol of, 79
 York and, 1142

SPECULATIVE Freemasons,

Analysis of primitive ritual of, 980
 Equilateral triangle symbol of, 798
 Modern, and mediæval Freemasons, 910

SPITZER, Barend, or Barnard M., 1834

SPRIG of Acacia, 1342

SPURIOUS Freemasonry, 155

SQUARE and Compasses as symbols of degrees, 1016

SQUARE and level used by Operative Masons as emblems, 370

SQUARE Masons and Arch Masons, 996

SQUAREMEN's initiation, 684

SQUAREMEN in Scotland, 684

SQUAREMEN's Word, 684, 1028

STABILITY Lodge of Instruction, Ritual, 2132

STANLEY manuscript, 16

STATE custom in Order of High Priesthood, 1710

STATE Grand Lodges of Mexico, 2184

STATE Sovereignty of Grand Commandery, 1795

STATUS in Scotland, Schaw's Masonic, 1157

STATUTES

Excommunications forbids Fraternities

wearing similar dress with certain

curious signs or marks, 626

Gild of Freemasons in France, 716

Royal Order of Freemasonry in France,

1294

Schaw and Early English Constitutions,

679

Schaw, 1598, require Fellow Craft's name

name and Mark on register of Lodge,

697

ST. ALBAN

Biography of, 96

Freemasons and, 564

Legend of, 23, 95

St. Amphibalus, the Teacher of, 95

ST. AMPHIBALUS, Teacher of St. Alban, 95

- ST. ANDREW'S Chapter**
 Boston, 1498
 Mark degree in records of 1792 of, 697
 Ritual of Royal Arch Degree, 1379
 Worked in 1769 Excellent, Super-Excellent, Royal Arch and Knight Templar, 1403
- ST. ANDREW'S Lodge at Charleston, 1486**
- ST. ANDREW'S Royal Arch Chapter, 1484**
- ST. BLAISE, Patron Saint of French Gild Freemasons, 712**
- ST. CATHERINE, Charity in Gild of, 610**
- ST. CLAIR**
 Charters, 670, 1158
 Charters, Mackey on, 674
 Hereditary Grand Mastership, 128
 Sinclair and, 1162
- ST. GERMAIN, 300**
 William, elected Grand Master, 675
- ST. JOHN**
 Commandery of Rhode Island, 1813
 Lodge at Philadelphia, 1326
 Mark Lodge at Charleston, 871
 Masonry in Scotland, 863
 Orders of Red Cross, Holy Sepulcher, and, revived, 1422
- ST. LAZARUS, Order of, 1346**
- ST. LEGER, Elizabeth, Initiation of, 2194**
- ST. MARY'S Chapel Lodge, 665**
- STEINMETZ, German, Examination of a, 806**
- STEINMETZEN**
 Bauhütten and, 753
 Comacine Masters and, 745
 Ceremony, Fallou asserts, from rite of Benedictine Monks, 785
 Fallou and Winzer assert English Stonemasons mysteries from Germans, 782
 Fallou on customs of the, 753
 German, 28
 Krause on Steinmets and, 753
 Maurer and, 763
 Middle ages and, 34
 Ordinances require Warden take oath on gauge or square, 789
- STEPHEN Morin, 1289, 1381, 1394**
- STEWARDS Lodge, 1187**
- STIEGLITZ, Christian L., Biography of, 738**
- STIEGLITZ and Krause on Papal authority for Traveling Freemasons, 738**
- STIRLING Antient Lodge and Royal Arch Degree, 1365**
- STONECUTTERS in Fraternity serving the Church, Sulpice Boisserée on, 749**
- STONECUTTERS, Ordinances of, 783**
- STONECUTTERS, Strassburg, Rules of, 755, 783**
- STONEHENGE and Avebury, Stone monuments of, 220**
- STONEHOUSE manuscript, 433**
- STONEMASONS**
 Cathedral of Strasburg and, 757
 Fabrii Caementarii or, 520
 Findel on secrets of, 800
 German, 34, 746
 German and English, 17
 German, Cathedral of Cologne and, 770
 German, Customs of, 781
 Operative system of the, 11
- STONE Monuments, Great, Fewkes on, 229**
- STONE Monuments of Stonehenge and Avebury, 220**
- STONE, Nicholas, 129**
- STRAITS Settlements, First Lodges in, 2288**
- STRASSBURG**
 Boisserée on rivalry of Cologne and, 769
 Cathedral, Customs of the Mother Lodge of, 760
 Constitution, 755
 Constitutions, Regulations for Apprentices in 792
 Freemasons in Scotland from, in 12th century, 668
 Grandidier on Cathedral Church of, 757
 John Daniel Schoepflin on Freemasons of, 761
 Ordinances of Stonecutters of, 783
 Stonecutters, Regulations of, 755
 Stonemasons and, Cathedral of, 757
- STRETTON, Clement E., on Tectonic Art, 995**
- STRICT Observance**
 Rite, 1422, 1449, 1839
 Baron von Hund and his Rite of, 262, 275
- STUART**
 Charles Edward, and Freemasonry, 1957
 Freemasonry, Gould and Hughan on, 301
 Freemasonry and House of, 282
- SUAVASTIKA, 2158**
- SUBLIME**
 Degree of Master Mason, Hughan on, 1066
 Degrees, 1394
 Degrees of High Perfection, 1381
 Freemasonry in United States, 1871
 Grand Lodge of Perfection in South Carolina, 1834
 Grand Lodges, 1488
 Lodges, Degrees in, 1394, 1788
 Lodges of fifty-five Degrees, 1789
 Masonry of Perfection, 1830
- SUBORDINATE bodies in**
 Northern Jurisdiction, 1939
 Southern Jurisdiction, 1917
- SUBSTITUTES in Royal Arch, 1699**
- SUBSTITUTING Holy Bible or Gospels for relics when taking oath, 601**
- SULPICE Boisserée on Stonecutters in Fraternity serving the Church, 749**
- SUMATRA, First Lodges in, 2286**
- SUMMARY of Legend of Craft, 117**
- SUMMUS Angliae Conventus, 1116**
- SUMMUS Latamorum Angliae Magister, 1116**
- SUN at Bayreuth, Grand Lodge of, 2253**
- SUNDAY, Lodges on, 1100**
- SUN, Moon and Stars, Sabaism, or the Worship of the, 138**
- SUN-WORSHIPPERS, Druids as, 220**
- SUPER-EXCELLENT Master's Lodge, 1761**
- SUPPLEMENT to the Master's Degree, 1400**
- SUPREME Constellation organized by Rob Morris, 2001**
- SUPREME Council,**
 Ancient Rite of Adoptive Masonry for North America, 2002
 Circular of, at Charleston, 1871
 Belgium, 2240
 Bogota, 2223
 Brazil, 2224

SUPREME

GENERAL INDEX

SYMBOLS 2369

- SUPREME Council
 - Carthage, 2228
 - Cryptic Rite and, 1766
 - Dominican Republic, 2218
 - Grand Orient and, at Monte Video, 2222
 - Greece, 2254
 - Italy, 2257
 - Mexico, 2183
 - Mexico City, 2188
 - Northern, Jurisdiction of, 1877
 - Peru, 2231
 - Raymond controversy in, 1905
 - Serbia, 2266
 - Southern, Jurisdiction of, 1877
 - Sovereign Grand Inspectors-General of United States, 1835
 - Switzerland, 2269
 - Turkey, 2270
 - United States, 1873
 - Uruguay, 2234
 - Veiled Prophets, 1988
 - Veiled Prophets, First officers of, 1989
- SUPREME Councils,
 - Chronology of, 1915
 - Conflicting status of, 1911
 - Dates of, 1915
 - Legality of Grand Lodges organized by, 2195
 - List of, 1916
 - Unlawful bodies and, 1877
- SUPREME Encampment of Masonic Knights Templar, 1453
- SUPREME Grand,
 - Council of the World, Adoptive Rite, 2002
 - Lodge, 1529
 - Lodge in London, 1235
 - Royal Arch Chapter of Scotland, 1366
 - Royal Arch Chapter in Virginia, 1378
- SUPREME Order of the Holy Royal Arch, 1186
- SURINAM, First Lodges in, 2230
- SWASTICA, 844, 1313
- SWASTIKA as Monogram, 2162
- SWASTIKA or Svastika, 2151
- SWEDEN,
 - Charles XIII Grand Master, 2268
 - Degrees in, 2268
 - First Lodges in, 2268
 - Freemasonry forbidden under penalty of death, 2268
- SWEDISH,
 - Princes are by birthright Freemasons, 2268
 - Rite, 2268
- SWISS,
 - Government forbids initiation of, 2269
 - Rectified Rite, 2269
- SWITZERLAND,
 - First Lodges in, 2269
 - Grand Directory of, 2269
 - Grand Lodge Alpina, 2269
 - Supreme Council of, 2269
- SYMBOL,
 - Cross as, 2148
 - Double eagle as a, 1837
 - Legend of Temple as, 174
 - Legend and, in Freemasonry, 1020
 - Masonic, of Savior, 850
- SYMBOL,
 - Mystic, of mediæval Freemasons, Vesica Piscis a, 798
 - Red Cross, 1415
- SYMBOLIC,
 - Colors among Druids, 217
 - Death in the Mysteries, 2124
 - Degrees, Grand Lodge of France and, 1348
 - Marks, 844
 - Masonry and the H. R. D. M., 1452
 - Monogrammatic and, Marks, 695
 - Scottish Rite Grand Lodge of, France, 1310
 - Style of architecture, Gothic as, 766
 - Teaching of doctrines, 206
 - Writing, 2073
- SYMBOLICAL,
 - Freemasonry, 2099
 - Freemasonry in Cuba, 2207
 - Language of ecclesiastical architecture, 752
- SYMBOLISM,
 - Architectural, 801
 - Boissière on, due to architects rather than monks, 801
 - Color and, of Assassins and Templars, 265
 - Colors and, 801
 - Construction of Churches and, 43
 - Cornerstone, 1072
 - Earliest method to convey religious thought, 915
 - Egypt and, 2122
 - Freemasonry and, 2061, 2080, 2099, 2117, 2098
 - Freemasons, the Church and, 801
 - Gothic architects and, 840
 - Mass and, 2125
 - Modern Speculative Freemasonry, suggested by Legend of Craft, 81
 - Numbers and, 2099
 - Numerical, of Speculative Freemasonry, 982
 - Phallic, 915
 - Recovered Word as, 1351
 - Religious, Freemasons of the middle ages and, 1341
 - Royal Order and, 1970
 - Science of, 43, 743
 - Science of, Freemasons of Lombardy use, 743
 - Secret Vault, 1730
- SYMBOLOLOGY, 2061
- SYMBOLS,
 - Albert Pike on Hermetic, 380
 - Allegories and Secrets concealed beneath, 916
 - Ancients and, 2135
 - Architectural, Church significance of, 915
 - Christian explanation of, 145
 - Churches of middle ages and uniformity of, 751
 - Colleges of Artificers and, Krause on, 2134
 - Degree, Square and Compasses as, 1016
 - Doctrines concealed under veil of, 186
 - Emblems, tokens and signs, 2066
 - Freemasons, of the middle ages, 390
 - Geometrical, 812, 913
 - Geometrical, of Freemasons, 913

SYMBOLS,

- Geometry and, in ritual of Freemasonry, 44
- George Grote on knowledge taught by, 139
- Instruction by, 2119
- Interwoven with language, 2061
- Legends and, in the Degrees, 2117
- Masonic, Findel on, 914
- Operative Freemasons and their, 916
- Origin of the science of, 2074
- Phallic, and Freemasonry, 370
- Pythagorean, 390
- Rose Croix Degree, 378
- Teaching by, 2073

SYRIA,

- Masonic Templars in, 1456
- Mysteries of Adonis in, 187

SYSTEM of Pythagoras, 2101

T

TABERNACULUM, Hütte, Loge, and Lodge, 762

TABLE Lodge, Ceremony of the, 1278

TAILORS' Gild

- Charity in the, 602
- Lincoln, 602

TALISMAN, Mark as, 875

TALMUDISTS, 87

TAMPERING with the Third Degree, 1351

TARDY, John G., 1885

TASMANIA

- First Lodges of, 2300
- Grand Lodge organized, 2300

TAVERNS housing Masonic Brotherhood, 933

TAYLOR manuscript, 15

TAYLOR, Thomas, the Platonist, 187

TEACHING by dramatic representation, 207

TEACHING by symbols, 2073

TEACHINGS of Pythagoras, 2102

TECTONIC art, Clement E. Stretton on, 995

TEMPLAR

- Degree in Lodge, 1789
- Degree ritual, 1483
- Encampment Charters authorizing Royal Arch Degree, 1366
- Foundation of Freemasonry, 258
- Influence upon architecture, 258
- Knights, Era after dispersion of, 1445
- Knights, Order of, established, 240
- Knights, a secret society, 243
- Knights, in seven Crusades, 1427
- Knights, the spelling of, 230
- Mason, Knight, Degree of, in America, 1486
- Masonry, Ancient Templars and modern, 1470
- Organizations, Validity of, 1494
- Origin of Freemasonry, 129
- Ritual, 1791, 1792
- Rituals of United States, 1513
- Work, True, 1791

TEMPLARISM

- Ancient and Accepted Rite and, 1492
- Chevalier Michael Ramsay and, 260
- Scotland and, 1465

TEMPLARS

- Assassins and, Color symbolism of, 265
- Chapter of, Lodge of Stirling had, in 16th century, 1464

TEMPLARS

- Descent of modern, from De Molay, 1463
- Druses and the, 247
- English, 1453
- Godfrey Higgins connects Freemasons and Assassins by, 253
- Guardians of mysteries brought from East by Masons, 1436
- Hiram's Legend of the Master's Degree and the, 279
- Hospitalers, and Teutonic Knights, 238
- Not of the Royal Order of Heredom, 273
- Scottish, 269
- Secret initiation, 257
- Syria and the, Masonic, 1456
- Tests of candidate, 1442
- Theory that, derived doctrines and ceremonies from Assassins or Druses and organized Freemasons, 268

TEMPLE

- Anderson's division of workmen at, 165, 171
- Anderson numbers and classifies Workmen at, 165, 171
- Basic symbol of Speculative Freemasonry, 79
- Freemasonry of the, 2128
- Hutchinson on King Solomon and, 142
- Jerusalem, type of all Christian Cathedrals, 173
- Jerusalem, Masonic symbolism founded on the, 79
- Legend of the, 77, 158
- Legend of the, origin of Freemasonry, 160
- Legend of the, as symbol, 174
- Master builders of, 145
- Numbering the Craft at, 164
- Orientation of, 2128
- Origin of Masonry, 7
- Origin of Master's Degree, 1019
- Persian Mysteries and, 1484
- Solomon as head of Freemasons at, 87
- Speculative Philosophy and the, 2130
- Symbolical point of view of, 78

TEMPLE of Solomon

- Chief Builder of the, 82
- Cooke manuscript and the, 161
- Cradle of the Order, 172
- Date when built, 176
- Dowland manuscript and the, 161
- Freemasonry and the, 77
- Freemasonry at the, 136, 146, 1017
- Freemasonry not organized at, Hutchinson on, 141
- Oldest Constitution has no mention of, 79
- Operative Freemasons and symbolic explanation of, 81
- Rev. Haskett Smith says Druses descend from builders of, 250
- Soldiers of the, 1464
- Third Degree at, 146
- True Craftsmen were proved at, 162

TEMPORARY Lodges

- Occasional or, 942
- Restrictions on, 656

TENNESSEE

- First Chapters in, 1691
- First Commanderies in, 1816

TENNESSEE

First Councils in, 1767
 First Lodges in, 1610
 Grand Chapter organized, 1691
 Grand Commandery organized, 1816
 Grand Council organized, 1768
 Grand Lodge organized, 1610
 North Carolina and, Grand Lodge of, 1610
 Scottish Rite bodies in, 1935

TERRASSON's, Abbe, Sethas shows initiation of Egyptian Prince in Mysteries, 201

TESSERA Hospitalis, 872, 875

TETRAGRAMMATON, 401, 2072

TEUTONIC Knights, Templars and Hospitalers, 238

Tew, T. W., manuscript, 16

TEXAS

First Chapters in, 1692
 First Commanderies in, 1817
 First Councils in, 1768
 First Lodges of, 1611
 Grand Chapter organized, 1695
 Grand Commandery organized, 1817
 Grand Council organized, 1768
 Grand Lodge organized, 1614
 Roman Catholic Church and Freemasonry, 1611
 Scottish Rite bodies in, 1936

THALES Milesius, 127

THANATOS, the death, 206

THANE's Gild at Cambridge, 597

THE letter G, 805

THEODOSIUS, Emperor, forbids mystical associations, 183

THEORETIC Masons, 926

THEORETICAL Masons, 888

THEORY of,

Anderson, 123
 Hutchinson, 135
 Oliver, 150
 Origin of modern Freemasonry, 722
 Preston, 131
 Templars as Craftsmen, 267

THESAURUS of Order of Eastern Star, 2001

THE ship "Freemason" in 1718, 1328

THIERRY on the Druids, 223

THIRD Degree,

Age of, 1038
 Ceremony of Exaltation in, 1212
 Clark on ritual of the, 1021
 Dermott on the, 1065
 Desaguliers and the, 1166
 Division of the, 1185, 1342
 English Freemasons expand, 1353
 Growth of the, 1030
 Hiram Lodge and Due-Guard of, 1539
 Hutchinson on allegory referring to Christ, 143
 Legend of the, 147, 161
 Masonic cornerstone and the, 1072
 Mutilation of the, 1209
 Oliver on the, 1065
 Ritual of the, 1021
 Royal Arch, and the, 192
 Royal Arch Degree supplement to, 1359
 Royal Arch in, 1212
 Scotland and the, 1067
 Similar to Ancient Mysteries, 207

THIRD Degree,

Solomonic Legend in, 918
 Solomon's Temple and the, 146
 Tampering with the, 1351
 True Word in original, 1342

THOMAS Carmick, 1326

THOMAS Dunckerley makes Mark Masons and Mark Masters, 696

THOMAS Smith Webb,

Biography of, 876, 1396
 Establishing new system, 696

THOMAS Taylor, the Platonist, 187

THOMPSON, Hopkins, 1915

THORY, Claude Antoine, Biography of, 318

THREE Degrees, Rosenbaum, Morris, on, 1030

THREE-DEGREE System,
 Development of, 1030

Growth of, 1085

Perfecting the, 1047

Scotland, Desaguliers and, 1063

THREE Grand Masters of the Veils, 1391

THREE Keys, Grand Lodge of, 2253

THREE oldest documents of Freemasons, Dr. Krause on, 59

THREE periods in history of Freemasonry in Germany, 764

TILER, Grand Lodge required, to be a Fellow Craft, 1036

TILER, Wardens, Committees of Examination and eligible for Deputy Grand Master, Fellow Crafts in 1723 as, 1037

TIME and place of Legends of first Scottish Masonic Lodge, 665

TIMOR Island, First Lodges in, 2303

TITLES,

Grand Master in France, 1275
 Officers in Gilds, Companies, and Lodges, 623
 Gild Officers, 608

TOKENS, emblems, symbols, and signs, 2066
 TOKENS and signs, Robison says Dionysiacs had many, 179

TOMPKINS, Daniel D., 1876, 1886

TOOK, Randolph, 2221

TORGAV, Constitutions of, 784

TOWER of Babel,

Andersonian and York Constitutions and, 62
 Cooke and later manuscripts and, 62
 Freemasonry at the, 63
 Halliwell poem and, 61
 Legend of Babylon or, 55
 Mentioned in Halliwell or Regius Manuscript, 55

TRADE of builder or art of geometry, and speculative science, 102

TRADE and Craft societies in Bible times, 458

TRADITION and history in Masonry, 1

TRADITION adding dignity to sublime truths, 420

TRANSMIGRATION, 2070

TRANSMISSION, Charter of, from Jacques de Molay, 271

TRAVELING Freemasons,

Como, Rules and customs of, 744
 Founders of Gothic Architecture, 202
 Germany, Customs of the, 806
 Hope on Papal favor for, 735

- TRAVELING Freemasons,**
 Krause and Stieglitz on Papal authority for, 738
 Labors of the, 88, 120, 634
 Lombardy, 720
 Lombardy, Steinmetzen and Comacine Masters or, 745
 Magistri Comacini and architecture in Germany, 748
 Middle ages, Dionysiads merged in, 183
 Papal Bulls granted, 736
 Pownall's search for Papal Bulls, 737
 Secret Organization, Hope's theory, 748
 Unity of design introduced by, 722
- TREON-WYR-HTA, or Tree-workman,** 172
- TRESPASSES of Fellows or Journeymen,** 1155
- TRIAL piece of work, Assay Essay or,** 686
- TRIANGLE, Pythagorean,** 2103
- TRISKELION,** 2160
- TRISMEGISTUS, Hermes,** 53, 423
- TRISMEGISTUS, Hermes, or the thrice great Hermes,** 52
- TROWEL,**
 Societa della Cucchiara, 408
 Society of the, 545
- TRUE origin and character of Freemasonry,** 37
- TRUE Word,**
 Ecossaism or doctrine of, 1352
 Master and, 1351
 Master's, 1342
 Master's or Royal Arch, 1341
 Original Third Degree and, 1342
- TUCKER on the Prince Hall Grand Lodge,** 2034
- TURKEY,**
 First Lodges in, 2270
 Grand Lodge organized, 2270
 Grand Orient organized, 2270
 Supreme Council organized, 2270
- TUBAL Cain,**
 Legend of, 20, 48
 Vulcan and, 447
- Two classes of workmen in middle ages,** 821
- Two pillars and the Cooke manuscript,** 46
- Two pillars of Hercules,** 50
- TYPHON and Osiris,** 194
- TYRE,**
 Sidon and, 148
 Sodality or Fraternity of builders at, 182
- TYRIAN,**
 Freemasons, 156
 Jew and, Freemasonry indebted to, 181
- U**
- UMDAT-UL-UMARA, Initiation of, at Trichinopoly,** 2280
- UNANIMOUS**
 Balloting, 1145
 Election to membership, 1144
- UNGYLDAN,** 595
- UNIFORMITY**
 Designs in architecture and, 2100
 Symbols and, in churches of middle ages, 751
- UNION**
 Arms adopted by Grand Lodge of England at, 629
 Articles of, 1260
- UNION**
 Committee, 1250
 Lectures, 1265
- UNION of**
 Encampment in United States, 1508
 Freemasons of France, 1304
 Governing bodies of French Freemasonry, 1308
 Grand Lodge of England, 1236
 Grand Lodges of England, Ceremonies at, 1255
 Grand Lodges, Indian and Oklahoma Territories, 1599
- UNITED**
 Grand Chapter, 1185
 Grand Lodge of England, 1215
- UNITED STATES**
 Colored Freemasonry in the, 2007
 First Encampment in, 1491
 First Grand Encampment in, 1791, 1809
 General Grand Chapter of the, 1396
 General Grand Council of, 1733
 Grand and Subordinate Commanderies in, 1773
 Grand Encampment of Knights Templar, 1499
 Independent Mark Lodges, 869
 Mark Degree enters, 869
 Mexico and, Freemasonry of, 2201
 Moore, W. J. B., on Masonic Templary, 1496
 Repudiates Anti-Masonry, 2058
 Royal Arch Degrees in Southern, 1387
 Royal Arch Degree under Master's War-rant, 1401
 Royal Order in, 1964
 Scottish Rite in, 1870
 Supreme Council of, 1873
 Supreme Council of Sovereign Grand Inspectors-General, 1835
 Templar rituals of, 1513
 Union of Encampment in, 1508
- UNITY OF**
 Design introduced by Traveling Free-masons, 722
 God and immortality of soul, 192
- UNIVERSAL**
 History, Polychronicon or, 117
 Word, 985, 1000
- UPPER CANADA**
 Grand Royal Arch Chapter of, 1394
 Provincial Grand Lodge organized, 2173
- URUGUAY**
 First Lodges in, 2233
 Grand Orient organized, 2234
 Supreme Council organized, 2234
- USE of geometry by Freemasons,** 812
- UTAH**
 First Chapters in, 1696
 First Commanderies in, 1818
 First Councils in, 1769
 First Lodges in, 1614
 Grand Chapter organized, 1696
 Grand Commandery organized, 1818
 Grand Lodge organized, 1615
 Scottish Rite bodies in, 1936

V

VALANCE

Bogus confession about drowning Morgan, 2051

Henry L., 2051

VALENTINE, Basil, 370

VALIDITY OF

Capitular Degrees, 1494

Cryptic Rite Warrant to Cross, 1723

Templar Organizations, 1494

VASARI, Giorgio, Biography of, 408

VAUGHAN, Thomas, or Eugenius Philalethes, 351, 361

VAULTS

Enoch and his, 421

Legend of Enoch and his, 154, 1731

Secret, Freemasonry of the, 1715

VEILED Prophet, Al Mokanna, 1984

VEILS

Robes and, Early mention of, in American Chapter, 1644

Three Grand Masters of the, 1391

VENEZUELA

Bolivar prohibits secret societies, 2234

First Lodges in, 2234

National Grand Lodge of, 2234

National Grand Orient of, 2234

VENICE, Building Gilds of, 745

VERMONT

Declaration of Masonic principles by Grand Lodge, 1618

First Chapters in, 1696

First Commanderies in, 1818

First Councils in, 1769

First Lodges in, 1616

Grand Chapter organized, 1697

Grand Commandery organized, 1818

Grand Council organized, 1770

Grand Encampment organized, 1818

Grand Lodge organized, 1617

Scottish Rite bodies in, 1952

Warrant by Cotton for Select Masters Council, 1770

VESICA Piscis, 390, 798, 844, 2100

VESICA Piscis as mystic symbol, 798

VICARIUS Salomonis, 2268

VICTORIA

First Lodges in, 2296

Grand Lodge organized, 2239, 2298

VILLANT adscripti glebae, 827

VIRGINIA

Arch and Royal Arch Excellent and Super-Excellent Masons, 1386

Arch of Enoch in, 1378

Chapters under Master's Warrant, 1378

First Chapters in, 1698

First Commanderies in, 1819

First Councils in, 1770

First Lodges in, 1620

Grand Chapter organized, 1700

Grand Commandery organized, 1821

Grand Council organized, 1771

Grand Encampment organized, 1819

Grand Lodge organized, 1621

Most Excellent Master in, 1386

Royal Arch Degree in, 1385

Royal Order in 1752 at, 1959

Scottish Rite bodies in, 1937

VIRGINIA

Supreme Grand Royal Arch Chapter, 1378

VIRGIN Islands, First Lodges in, 2219

Winchester Grand Encampment in, 1819

VIRTUAL

Actual and, Past Masters, 1362

Past Master, 1389, 1391

VISIT of Desaguliers to Edinburgh, 1176

VITALIS, Ordericus, Biography of, 574

VOLTAIRE, 151, 1206

VOLTAIRE, Initiation of, 1206

VULCAN and Tubal Cain, 447

W

WAGES of,

Candidate, 2130

Freemasons, 920

Master Freemason, 824

WAITING Brethren to serve at Tables, 961

WALKAN, Adon Hieronymus and, 809

WALTER Le Bole mason, 685

WANDERJAHRE, Fellow-Craft during, 791

WARDEN of Lodge and Deacon of Masons, 683

WARDEN, Principal, Lord Warden-General or General Warden, 683

WARDENS,

Craft in 1377, Oath of the, 941

Master and Annual meeting of, 960

Masters and, of Mysteries, Oath of, 608

Scottish burghs and their, 669

Tilers, Committees of Examination and eligible for Deputy Grand Master, Fellow Crafts in 1723 as, 1037

WARRANT,

African Lodge, 2036

Antients, for Lodge in American Colonies, 1367

Constitution, Rites of Masonry without, 652

Cotton's for Select Masters Council

1770

Early Grand Lodge, 1334

English, American Lodge under, 1367

First, issued by Antients, 1186

First, in France, 1270

Lodge, and the Higher Degrees, 1605

Lodge, granted for use of Royal Arch Chapter, 1388

Lodges exempted from applying for, 1229

Master's, Chapter working under, 1367

Master's, Royal Arch Degree conferred in Lodges under, 1401

Original Masonic Military Lodge, from

British Regiment serving in American

Revolution, 1371

Royal Arch Freemasons acting without, 1384

Washington Chapter issues, at New York, 1381

York Grand Lodge issues, 1232

WARREN,

Joseph, 1572, 1573, 1669, 2016, 2022

Joseph, Biography of, 1573

Oration in Old South Church, 2025

WARVELLE,

Origin of Council Degrees, 1715

Ritual of Order of High Priesthood, 1713

WASHING as first step of religious ritual, 190

- WASHINGTON,
 Chapter at New York, Warrant issued by, 1381
 Cornerstone of Capitol laid with Masonic ceremonies by George, 1534
 First Chapters in, 1701
 First Commanderies in, 1822
 First Councils in, 1771
 First Lodges in, 1624
 George, as Worshipful Master, 1535
 George, discusses the Illuminati and Jacobinism, 306
 Grand Chapter organized, 1701
 Grand Commandery organized, 1822
 Grand Council organized, 1772
 Grand Lodge organized, 1624
 Lafayette visits, at Mount Vernon, 1623
 Masonic aprons of George, 1623
 Scottish Rite bodies in, 1937
 Was organization of Grand Lodge in 1717 a revival? 939
- WATER,
 Ablution, Lustration, or cleansing by, as a religious rite, 190
 Fire or Air, Purification by, 2097
 Lustration or Purification by, 190
- WATSON, William, manuscript, 16
- WAY prepared for transition from Operative Art to Speculative Science, 907
- WEARING of red ribbons in Lodges, 2273
- WEBB,
 Degree of High Priesthood and, 1709
 Encampment, Kentucky, 1783
 Establishing new system, 696
 First Grand Chapter and, 1376
 Founder of the American Rite, 1400
 Grand Encampment and, 1511
 Ineffable Degrees and, 1896
 Initiated in Symbolic Degrees, 1384
 Mark and Most Excellent Degrees and, 1383
 Most Excellent Degree conferred by, 1402
 Preston and Work, 2132
 Royal Arch Degree, 1708
 Thomas Smith, Biography of, 876, 1396, 1792
- WEED, Thurlow,
 Attack on Freemasons, 2050
 Reports on Morgan mystery, 2051
- WEISHAUPF, Adam, Biography of, 305
- WELLINS Calcott, Biography of, 939
- WERK-MEISTER,
 Magister Operis, Master of Work, 791
 Von Dom, 777
- WEST Australia, First Lodges in, 2299
- WEST Virginia,
 First Chapters in, 1702
 First Commanderies in, 1822
 First Lodges in, 1626
 Grand Chapter organized, 1702
 Grand Commandery organized, 1823
 Grand Lodge organized, 1627
 Scottish Rite bodies in, 1938
- WESTERN Australia, Grand Lodge of, 2300
- WESTERN India, Provincial Grand Lodge, 2284
- WESTMACOTT traces revival of arts to Freemasons from East, 259
- WHARTON,
 Ashmole, Lilly, and Oughtred, 337
 Philip, Duke of, Grand Master, 963
- WHITFIELD, Biography of, 1519
- WHITNEY, John, 2051
- WHITNEY's confessions about Morgan, 2051
- WHITTINGTON's account of Gaul, 727
- WIDOWS and daughters of Freeman Masons, 690
- WIDOW's sons, Raising of the, 145
- WIELAND, Christopher Martin, 319
- WIGAN Grand Lodge, 1235
- WILKINS, Dr. John, Biography of, 319
- WILLCOMMEN, 787
- WILLIAM Boswell, Non-operative member in 1600, 688
- WILLIAM de Saint Pater's Oath as Master, 713
- WILLIAM Preston, 131, 939
- WILLIAM Preston, Biography of, 939
- WILLIAM Schaw,
 King's Master of Work, 682
 Master of Work, 670
- WILLIAM St. Clair,
 Elected by Grand Lodge as Grand Master, 675
 Resigns as Protector of Masons, 1173
- WILLIS, Sidney Smith, Hope and Paley, on uniformity of Masonic architecture, 740
- WILMANS,
 Biography of Henry, 1722
 Henry, 1721
- WINCHESTER Grand Encampment, 1819
- WINDWARD Islands, Provincial Grand Lodge organized, 2212
- WINZER and Fallou assert English Stonemasons mysteries from German Steinmetzen, 782
- WINZER on German Brotherhoods of the middle ages, 755
- WIRTH, Oswald, 1308
- WISCONSIN,
 First Chapters in, 1702
 First Commanderies in, 1823
 First Councils in, 1772
 First Lodges in, 1627
 Grand Chapter organized, 1703
 Grand Commandery organized, 1823
 Grand Council organized, 1772
 Grand Lodge organized, 1628
 Scottish Rite bodies in, 1953
- WOMAN,
 Freemason, Initiation of, in France, 2195
 Freemason, Initiation of, in Hungary, 2195
 Freemasonry and, Old Charges, 689
- WOMEN,
 Degrees for, 1993
 Freemasonry in Scotland and, 689
 Freemason's family, Pike on Degrees for, 1995
 Freemasons, Making of, 2194
 Lodges, Charters, granted to, 2201
 Mexican Lodges and, 2191
 Mexican Lodges, Initiation of, 2192
- WOODBURY, Charles Levi, 1914
- WOODFORD on Royal Arch Degree before Ramsay, 1353

WORD,

- Allegorical recovery of, 1350
- Eccosaism or doctrine of true, 1352
- Loss and recovery of the, 1343
- Master's, 1343
- Old, of the Master, 1343
- Recovered, Symbolism of a, 1351
- Royal Arch, True Master's or, 1341
- Secrets of the Mason, 684
- Sign, and Grip, 1340
- Squaremen's, 684
- True, in original Third Degree, 1342
- True Master's, French Masons had, 1342
- True Master's, 1342
- True, of a Master, 1351
- WORKING of Freemasonry in America, 1601
- WORKMEN,
 - Classified by Marks, 841
 - Dionysiac Brotherhood of, 156
 - Temple, Anderson's division of the, 171
- WORSHIPFUL and Ancient Society of Free and Accepted Masons, 1130
- WORSHIPFULL, 18
- WORSHIP of Light, 2069
- WORSHIP of the Sun, Moon and Stars, Sabaism or the, 138
- WORTZEICHEN, Grüss and Handschenk, 760
- WOUND, Mason's, 328
- WREN, Sir Christopher,
 - Architecture brought into Europe by Crusaders, 814
 - Biography of, 1826
 - Findel and, on prayers of mediæval Freemasons, 693
 - Freemason, 1219
 - Grand Master, 927
 - Inventor of Speculative Freemasonry, 1826
 - Master of St. Paul's Lodge, 934
 - Papal authority to Freemasons, 734
 - Parentalia describes housing of English Freemasons, 754
 - Roman influence on Saxon architecture, 586
- WRIGHTS and Masons,
 - Edinburgh in 1475, 998
 - Incorporation of, at Edinburgh, 681
- WRITING hieroglyphically, 2070
- WRITING words by things, 2076
- WYLIE on Roman builders teaching Freemasonry in Scotland, 664
- WYOMING,
 - First Chapters in, 1703
 - First Commanderies in, 1823
 - First Councils in, 1772
 - First Lodges in, 1631
 - Grand Lodge organized, 1631
 - Grand Chapter organized, 1704
 - Grand Commandery organized, 1823
 - Scottish Rite bodies in, 1939

Y

- YATES, Giles Fonda
 - Biography of, 1887
 - Laws, objects, and history of Scottish Rite, 1888
- YEARLY congregations of Masons in general Chapters assembled forbidden by law, 642
- YEARLY examination of Fellows and Apprentices, 687
- YORK
 - Andersonian and, Constitutions, Tower of Babel in, 62
 - Anglo-Saxon Church at, 583
 - Assembly of Freemasons, not mentioned in King Athelstan's Charters, 585
 - Constitutions, 59
 - Constitutions and Babylonian Legend, 61
 - Constitutions, Krause Manuscript and, 80
 - Early Freemasonry at, 1136
 - Early Royal Arch Masonry in, 1356
 - Eboracum or, 541
 - General assembly of Freemasons at, 100
 - General Lodge at, 1126
 - Grand Lodge at, 1227
 - Grand Lodge at, Queen Elizabeth and, 1123
 - Grand Lodge, founded, 1127
 - Grand Lodge of, or Grand Lodge of All England, 1116
 - Grand Lodge in, London Grand Lodge and, 1146
 - Grand Lodge, Warrant from, 1232
 - Legend, 100
 - Lodge, Classes of members in, 1141
 - Manuscript, 15
 - Masonry, Degrees of Ancient, 1689
 - Masons, 1182
 - Masons, Antient, 1184
 - Minster Architecture history of, 1135
 - Minster, Fabric Rolls of, 1117
 - Oldest, Ritual, 987
 - Operative Lodge in 14th century, 1140
 - Prince Edwin called assembly at, 35
 - Private Lodge at, 1126
 - Ritual, Oldest, 987
 - Rules of the Grand Lodge at, 1131
 - Scotland and, Godfrey Higgins traces Masons to Druids and to, 224
 - Speculative Freemasonry at, 1142
 - System, Royal Arch degree added to, 1148
 - Treasured title to Freemasons, 1151
- YORKINOS and Escoceses in Mexico, 2180
- YVELE, Henry, 128

Z

- ZENNAAR, 2125
- ZERUBBABEL, Haggai, and Joshua, 1364
- ZINNENDORF, Biography of, 2251
- ZOROASTRES, Pillars of, 50



Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

